

Africa - 1914

Current

## CHIEF SAM AND PARTY REJECTED THIS WEEK

The arrival in New York of Chief Sam, who has been promoting an African colonization scheme in the Southwest, is being awaited with much concern, and interesting developments are likely to follow. Chief Sam and his committee did not reach New York last week as was expected. At the offices of the Akim Trading Company, Limited, located in the Bishop Building, 271 W. 25th street, A. E. Smith, the local representative, issued the statement Monday that Chief Sam and party would arrive in New York Wednesday or Thursday of this week.

According to the New York representative of the Akim Trading Company, Limited, he has on deposit in a local bank \$50,000 instead of \$13,000 which has been collected by Chief Sam to further his West African colonization scheme, and that the deal will soon be consummated with the Munson Steamship Company for the purchase of a steamer, which will be manned by a colored crew from the West Indies. The emigrants from Oklahoma and other parts of the Southwest are to be picked up at Galveston, and the steamer will set sail for the Gold Coast.

A marked similarity in names has occasioned no little confusion with reference to the Akim Trading Company, with offices at 1821 Dean street, Brooklyn, and 823 E. 22nd street, New York, and the Akim Trading Company, Limited. The former was organized in 1911 and has a number of stations in Africa. The Akim Trading Company, Limited, was organized in 1912 by Chief Sam, who was at one time interested in the Akim Trading Company. The officers of the Akim Trading Company assert that Chief Sam gave his concern its name to mislead.

### Pettis Makes Charges Against Chief Sam.

Edward E. Pettis, president of the Akim Trading Company, has been consulting with the District Attorney and other local officials, and has preferred some serious charges against Chief Sam. The following letter has been received from Mr. Pettis:

3-21-14  
"CHIEF" SAM'S "GOLD COAST COLONISTS" ARE EJECTED FROM THE CURITYBA, WHICH DISAPPEARS.

7th Boston Reliance  
A score of enraged Negroes who were booked for through passage to the Gold Coast of Africa on board the Curityba under the leadership of "Chief" Sam, were homeless and destitute at the Erie Basin, Brooklyn, last night when they learned that the vessel had steamed for Portland, Me. They had been put ashore late Friday, with the explanation that the steamship would proceed to Portland

for repairs which it could not get in deputation to London to appeal to the king. They have raised some \$1000 for the purpose and have appointed a delegation to be headed by Rev. John L. Mbe, a native leader well known to the American Board's workers in South Africa.

The Curityba started for Portland all right, and it was reported from there that she was to enter the fruit carrying trade from the West Indies. The produce merchants there had been notified that the Curityba would arrive today and that a Mr. Smith would call upon them to make contracts for carrying fruit from the West Indies.

"Chief" Sam, a Negro who says he formerly lived on the Gold Coast, has been raising a large amount of money in this country, particularly in Oklahoma, Delaware and Virginia, on the plea that he owned sixty-nine square miles of fertile lands on the Gold Coast, a "land of milk and honey," and that he would transport them there and establish them on farms on which they would not have to work, but could live "on the fat of the land." He purchased the Curityba from a West Indian steamship line and shipped many Negroes to New York. He charged each of them \$25 for the privilege of joining the colony.

The British government heard of the matter, issued a statement that "Chief" Sam owned no land on the Gold Coast, and advised Negroes not to join the movement. By that time many Negroes had arrived in New York and taken up quarters on the Curityba. There they waited for many days. They were ejected Friday.

### PLAN FARM SEGREGATION EVEN IN SOUTH AFRICA

SOUTH AFRICAN BRITISH PARLIAMENT PROHIBITS NATIVES FROM PURCHASING OR BUYING LAND EXCEPT IN CERTAIN SPECIFIED DISTRICTS — GREEK OF THE WHITE MAN EXPOSED — NATIVES PLAN TO GO TO LONDON AND APPEAL TO THE KING.

The Natives' Land Act passed by the South African Parliament prohibits the natives from purchasing land except in certain reserved locations and mission stations. It affirms a principle of race segregation. Outside the tracts set apart by the act no native may even hire land except by sanction of the governor-general, until Parliament shall have made some further provision. It is feared that the embargo will become permanent. Natives have thus been turned off land they had been occupying and are unable to find other land to go to. The people feel that injustice is being done them and plan to send

deputation to London to appeal to the king. They have raised some \$1000 for the purpose and have appointed a delegation to be headed by Rev. John L. Mbe, a native leader well known to the American Board's workers in South Africa.

Meantime another strong appeal is being made to the South African Parliament to hasten action in the matter. The Government claims to be moving as rapidly as it can and to be doing all in its power to care for the dispossessed natives. The missionaries and all friends of the Africans are anxious to help the investigating commission appointed by Parliament to reach just and broad-minded conclusions. There are so many white interests to be considered as well as those of the blacks that the situation is very complicated.

### AGAINST KAFFIR COMPOUNDS

The Guardian 3-21-14  
BRIG-GEN. GORGAS OF U. S. ARMY RETURNS AFTER INVESTIGATION IN AFRICA—PNEUMONIA AND TUBERCULOSIS CHIEF DISEASES AMONG KAFFIR WORKERS—SAYS COMPOUNDS ARE BAD.

London, March 17—The verdict of Brigadier-General William Crawford Gorgas, surgeon-general of the United States army, is that the health problems of South Africa are nothing like so complex or difficult of solution as were those overcome in the Panama canal zone. General Gorgas reached London from South Africa today on his journey to the United States after a three-months' investigation of sanitary conditions at the mining camps on the Rand. His assistance had been sought to stamp out pneumonia which is prevalent among the workers there. In the opinion of General Gorgas the South African mining companies take very good care of their employes, but he was able to give the authorities a mass of scientific advice on housing, and feeding and other means of controlling pneumonia and tuberculosis which are very common diseases of the Rand.

The surgeon-general condemned the system by which the Kaffir workers were corralled in compounds. He declared that they must be more widely distributed in order to prevent the spread of infectious pneumonia. In regard to malaria in Rhodesia, General Gorgas considers the eradication of mosquitoes unnecessary, as the population of the country is so sparse. He however advised the starting of an educational campaign to show settlers how to protect themselves.

### Most Promising Attempt Ever Made by Colored Men to Exploit Africa Comes About Through Purchase of Chappelle Co., Now Incorporated Under New York Laws.

The African Union Co., incorporated under the laws of New York March 20, is the name of an African trading company composed entirely of colored people. March 26 and 27 a postponed meeting of the directors was held in Cincinnati in the office of Jos. L. Jones, president of the Central Regalia Company, who is secretary and sales manager of the new corporation. At this meeting the African Union Company purchased the Chas. W. Chappelle Co., New York, Inc., a company which has been operating in African trading for the past two and one-half years, shipping mahogany to the American, English and German markets. The company has a contract with one mahogany firm to take all the logs shipped for five years. It is incorporated for \$500,000, with 20,000 shares at \$25 each. Eleven thousand shares of the stock have been sold and the company decided to make no further effort to dispose of the remaining stock. Mr. Chappelle, president, with two employees of the company, will sail for Africa April 21. The company controls the mahogany trees on 4,900 square miles of Gold Coast territory, estimated to number over 100,000 trees, the value of which is several millions of dollars. The main office of the company is in Brooklyn, N. Y. The officers of the African Union Co. are men well known throughout the country and are as follows:

President and general manager, Chas. W. Chappelle, of Pittsburgh, Pa., and Secondik, West Coast, Africa; first vice-president, Dr. W. R. Pettiford, Birmingham, Ala., president Alabama Penny Savings Bank; second vice-president, Gilchrist Stewart, New York; secretary and sales agent, Jos. L. Jones, Cincinnati, O., president Central Regalia Co.; assistant secretary, E. J. Scott, Tuskegee, Ala., secretary of Tuskegee Institute; treasurer, John T. Birch, Brooklyn, N. Y., real estate; assistant treasurer, Geo. M. Robb, Pittsburgh, Pa., real estate; directors—Hon. R. R. Jackson, Chicago, Ill., printer; Dr. D. W. Roberts, St. Augustine, Fla.

The Progress and Illustrated Colored Newspaper, MUSKOGEE, OKLA.  
"Chief Sam" An Imposter; Beating the Colored People Out of Their Money—The Frances W. Harper Club Having Successful Meeting.

(By John W. Williams.)

Special to THE FREEMAN.  
The colored population of various parts of Oklahoma has been very much aroused during the past three months over the fact that many ignorant members of the race have been duped out of valuable property by a Negro who entered the state early in November, styling himself "Chief Sam," of an African tribe. This imposter gave out the idea that he was

appointed by the government to sell shares at \$25 each in a \$50,000 ship which is supposed to be built in the Navy Yards for the sole purpose of carrying multitudes of our race back to the native land. This imposter took particular pains to work the smaller towns of southwestern Oklahoma, where the population ranged from 3,000 to 5,000 people. In these places he would call various meetings, elect officers, and took particular care that he was always elected secretary and treasurer. The little town of Clearview, perhaps, suffered the most. Here he raised more than \$12,000. Many, who fell for his dastardly scheme, were left homeless, having disposed of their property in view of returning to Africa, where great things were promised by the schemer. Week-leeka, Okla., on the Fort Smith & Western railway, suffered, also, many selling their homes. At Boley the would-be "chief" didn't fare so well and was locked up in jail; but, having plenty of money, he gave the required bond of \$500 and was released. As the time for sailing to Africa drew nearer, the "chief" worked harder. The Negroes of Oklahoma seem inclined to think that a white concern is behind the work of the imposter, but so far are unable to prove the theory. His scheme was cleverly worked. He began at Braggs, Okla., in November by putting out bills, advertising himself as "Chief Sam" of the African tribe. He would appear at some hall or church for one night only, and an admission of 25 cents would be charged. At many of these meetings standing room was at a premium, so anxious were the people to hear him. After having duped the people of this state to the limit, he has disappeared, and nobody has any idea of his whereabouts. He, no doubt, took in close to \$25,000, and can live easily for some time to come. He is perhaps working some other state, and the leading Negroes of the country have started an investigation and taken up the matter with President Wilson. It seems strange to the writer how an unknown Negro could come into a community and gain the confidence of the people so completely as to induce them to pay \$25 a share for an imaginary ship, when he absolutely had nothing to give them in return for their hard-earned money. It is a shame that such low-down trick could be perpetuated upon the members of the race, and we hope that this imposter will meet with the full vengeance of the law of the land and receive the punishment that is justly due him. This state has several prominent representatives throughout the United States, among them being Muskogee citizens, who sell real estate. We might mention Prof. J. R. Blane, Hon. J. C. Troupe, Major J. B. Bagsby, Prof. W. E. Glenn, Hon. L. T. Brown, Hon. J. B. McCullough, Major Sharpe and others. This is an honorable calling and the work of these gentlemen is perfectly legitimate and beneficial to our rapidly growing state. They have something to sell the people and not an imaginary ship. Yet, as a rule, the people will pay more attention to a defrauder like "Chief Sam" than they will to honest business men like those above mentioned. "Chief Sam" attracted much attention in his long, black robe, white shirt and small cap. He worked upon the feelings of the public, saying that God had sent him to help his people, and many a poor, confiding person lost all they had by the wiles of this schemer. The Frances W. Harper club met January 14 with Mrs. Z. H. Bass. After the regular opening six new members were added to the roll. Mesdames Williams and Green, chairmen, respectively, of the crochet and needle work departments, proceeded to take the names of the ladies who are to work in their departments. Each lady is looking forward to a beautiful and artistic exhibition at the National Negro Business League, which comes to us in August. After the work the hostess served a delicious two-course luncheon. The next meeting will be with Miss Della Blanton at the home of Mrs. J. H. Esco, at which time the club will study the life and character of Fred Douglass for fifty years. Mrs. Cleo Chandler is to read the special paper on "Fifty Years Ago," and Dr. W. R. Beamer speaks on Douglass. Mrs. L. E. Perdue, president; Miss Della Blanton, reporter.



# GERMANS TO SEE THAT AFRICANS GET SQUARE DEAL

Protest Over Attempt to Oust Natives in Duala Causes Secretary of the Colonies to Order an Exhaustive Investigation.—Reichstag Divided Over Question.

[Special to The Chicago Defender.]  
Berlin, May 8.—The secretary for the colonies has decided to send out a special commission to investigate conditions at Duala, the seaport of the German colony at Kamerun in Africa.

A storm of protest has arisen in Germany against the alleged high-handed proceedings of the colonial authorities of Kamerun, who wish to dispossess the entire native population of Duala in order to establish there a purely European quarter with sanitation and other modern improvements.

It is said that this cannot be done so long as the natives with their wretched huts and other insanitary modes of life occupy a considerable part of the ground needed for the white settlement.

Compelled to Settle on Plague Spot.

The reichstag, which has been asked to appropriate \$500,000 to compensate the natives, does not object in principle to dispossession of them, but members of the budget committee protest strongly against the manner in which dispossession heretofore has been carried out.

The natives have declared that the colonial authorities gave them but a pittance of what their lots are worth and that the new site on which they were compelled to settle was a plague spot compared to their old homes.

In deference to the public demand for a just and humane treatment of the natives, the secretary of the colonies finally decided to have an exhaustive report made to him upon the whole matter.

To Hear Both Sides.

The commission which he appointed will proceed soon to Kamerun to hear the native side of the controversy as well as that of the local authorities.

The friends of gentle and humane methods in the treatment of the natives are also pleased with the report that Baron von Rechenberg, formerly governor of German East Africa, has been nominated for the reichstag in a district where he is sure to be elected. His administration in East Africa was marked by zealous efforts to protect the natives from all high-handed methods on the part of the German planters.

General von Liebert also a former governor of East Africa and a leading exponent of stalwart policies in the colonies, has just lost his seat in the reichstag, having failed of re-election after having been unseated because of irregularities.

**BLACK JEWS IN ABYSSINIA**  
The Guardian 16-17-1914  
KNOWN AS THE FOLASHAS—COMMITTEE FORMED IN INDIA TO EDUCATE THEM ALONG EUROPEAN LINES—ITALIAN JEW INVESTIGATED AND FOUND THEY MAKE REAL JEWS—WANT TO WESTERNIZE THE BLACK KINGDOM THROUGH THEM.

London, May 9, 1914.—Occasional reference is found in medieval writings to the existence of a tribe of Black Jews in Abyssinia. In the earlier part of last century further details of this people—known as the Falashas (or "exiles")—were made known by the journeys of the explorer James Bruce, and in 1868 a careful investigation of their habits and characteristics was made by Joseph Halévy, who was sent out for that purpose by the Alliance Israelite.

Seek to import European ideas to Abyssinians through native Jews.

Today the Falashas seem likely to play an important part in introducing European culture into Abyssinia. For some few years Dr. Jacques Faitlovitch, an Italian Jew, who is the chief authority on the Falashah, has been engaged in an endeavor to ameliorate their condition and to introduce to them some slight measure of European culture.

3 Black Jews Educated in Europe.

A "Pro-Falashas" committee in England has supported his efforts and as a result three of the Falashas have been enabled to study in Europe and have returned to their own people as schoolmasters and instructors. Dr. Faitlovitch states that these men have acquired western ideas in a remarkable degree and are in fact—except for their appearance—complete westernized. The continuation of Dr. Faitlovitch's work might have considerable influence on the future of civilization in Abyssinia, as it would mean the gradual development along European lines of the most intelligent section of the population.

# CHIEF SAM AND NEW COMMITTEE DUE Jan. 22 1914 Promoter of Colonization

Scheme Expected in New York This Week

## ARE GOING TO AFRICA

Several Hundred Negroes, Principally from Oklahoma, Preparing to Leave United States in February.

## SAYS SCHEME IS NO FAKE

A. E. Smith, New York Representative, Says Company Is Buying Steamer and That He Has \$13,000 on Hand.

Chief Sam, who has been promoting an African colonization scheme in the Southwest with much success, is expected to arrive in New York on or about January 21 or 22. According to advices from Boley, Okla., Chief Sam will be accompanied by a committee, made up of twenty-seven Negroes from different states. Up to Wednesday afternoon the party had not reached New York.

So many inquiries have been received by THE AGE from the colored people of Oklahoma asking to be acquainted of the integrity and standing of Chief Sam that an Age representative called on A. E. Smith, who is advertised as the American agent of the Akin Trading Company, with offices in the Bishop Building, 271 W. 125th street. The Akin Trading Company is the concern of which Chief Sam, who is a native of Gold Coast, West Africa, is the moving spirit.

Chief Sam came to the United States three years ago and succeeded in getting quite a number interested in the project. He was in New York City for several months, but when many began to criticize his scheme as visionary he went to Dakota and incorporated under the laws of that State. Then he organized 166 auxiliaries and is said to have operated in Oklahoma and elsewhere with such success that he sold \$100,000 worth of his concern's capital stock. Several hundred Negroes have

disposed of their property and become interested in Chief Sam's African colonization project, despite the many charges of fraud.

In speaking of Chief Sam to an Age representative, Agent Smith declared that the promoter was absolutely innocent and sincere in his intentions. According to Smith, who is a white man, Chief Sam has not handled one cent of the money he has collected, but has forwarded it to him to be deposited in one of the local banks; that there is \$13,000 now on hand with which to complete the purchase of a steamer that cost \$200,000 when new. This vessel is said to be in the West Indies.

At the offices of the Munson Steamship Company, the present owners of the steamer in question, it was admitted that negotiations were under way for the purchase of the vessel and said that the deal would probably be consummated about February 1. It is said that the steamer will be rechristened the Liberia and will sail from New York for Galveston, where it will pick up prospective emigrants for West Africa. All who have one share of stock in the Akin Trading Company will be given free passage, but will have to pay for their meals.

# ALL AGAINST "CHIEF" SAM

The Amsterdam News 4-12-14  
Bishop Scott, Methodist Prelate, Says Liberia Only Place on Coast for Colored People

## DEMOCRACY HERE BLAMED

Exalted Representative of Big Church Ten Years on West Coast and Former Editor Southwestern Christian Advocate, States Attitude of Africans Regarding Americans.

The Rt. Rev. I. B. Scott, who enjoys the distinction of being the only colored bishop of the Methodist Episcopal Church, arrived here last Sunday from Liberia, West Coast of Africa. In an interview with a representative of this paper the bishop was asked: "Has Chief Sam's scheme to carry colored Americans to the Gold Coast been heard of in Liberia, and is it approved?" The bishop smiled and said: "Yes, I heard of it before leaving, but I do not think much attention is being paid to it. I was informed that he sold some stock on his steamship project at Marshall, Liberia. The understanding there is that American colored men are not

anted in any English territory. The fact is I do not know any section, except Liberia, where they are either needed or wanted. You see, under such a form of government as this the people develop an independent spirit that unsuits them for the conditions that prevail for the most part in European countries. I suppose the democratic form of government prevailing here is responsible." Continuing Bishop Scott said: "I should just like to speak also of the splendid service being rendered Liberia by such Americans as Major C. A. Young of the United States Army, Major Wilson Ballard, Captain R. H. Newton and two or three other military men that were sent out to organize and command the Liberian frontier force. They have shown themselves not only good organizers but good fighters. They are doing great things for Liberia."

Bishop Scott was also asked: "What is the attitude of the Liberians regarding the coming of Americans?"

The bishop said: "I think I can safely say they are welcomed. The thoughtful people of the country feel that new blood and energy are absolutely necessary to the highest development of the country. Some go so far as to say that it is the country's only hope."

Another question put to the bishop was: "What class of colored people from the States are mostly needed?"

"Generally speaking," the bishop said, "the intelligent class, that is, people who are prepared to do something for themselves and for the general uplift and who will work. Of course, it cannot be expected that all who go will be geniuses, like T. J. R. Faulkner, who can inaugurate a telephone system or an ice factory, repair electric boats, steamboats or do most anything else that is necessary, but mechanics, lawyers, doctors, diligent farmers, etc. It would be better that they have some money, but in case Liberia needs men who can do something for themselves that will contribute to the general good. There is room and need for all such. I have noticed that both President Barclay and President Howard seem only too glad to utilize the services of the qualified man."

The News man also asked what percentage of governmental affairs are controlled by native colored men? Bishop Scott said:

"There are only four white men connected with the government and they are in the Customs Department as a result of the stipulation of the recent loan. Aside from the few colored men in official life who have gone there from other countries, all Liberian officials from the president down are native black men, either of the American Liberian class or of the aborigines, the former are, of course, largely in the majority."

While in New York the bishop and Mrs. Scott were the guests of Rev. Dr. W. H. Brooks, pastor of St. Mark's M. E. Church, and Mrs. Brooks, 316 West 53d street.



# Three "Yams" Price of Murder in Queer Land of Magic

*Curtis Brown*  
1-25  
Man Who Has to Keep a Quarter of a Million Savages in Order and Has Only 14 Native Policemen to Help Do It, Tells for First Time of His Latest Adventures and Discoveries in Their Country. Dusky Actors Who Rehearse Seven Years for a "Production," and Until Recently Were Killed or Sold Into Slavery If They Made a Mistake "On the Night."

(Copyright, 1914, by Curtis Brown.)  
London, January 24.—P. Amaury Talbot, the famous and plucky British district commissioner in southern Nigeria, surely must bear a charmed life, or else, as some of the natives believe, be under the special protection of a powerful Juju, for he is back in England again, safe and sound, with the exception of an old "football-knee" that has required expert medical attention, in spite of twenty or more deliberate and ingenious attempts to kill him in the strange land of which he is overlord. Meanwhile he proves to have had a lot more adventures, and made a lot more discoveries than those which already stand to his credit, of which almost nothing has been allowed to get into the papers here.

This proves to be because two famous scientific bodies, the Royal Geographical society and the African society to wit, before whom Talbot is to lecture, are anxious to be the first in this country to hear of his adventures, but with the proviso that what he said should be printed only in the United States, the intrepid young administrator and explorer consented to give me an account of some of the most interesting of his experiences. The interview that follows thus will remain his only public statement prior to his appearance before the two societies mentioned.

Once Mighty Football Player.

Talbot, who is 36, and still looks the mighty football player that he used to be, is now in charge of the Eket district of southern Nigeria where he has to keep something like a quarter of a million natives, many of whose towns had never been seen by a white man until Talbot first visited them, in something like order, with only fourteen native policemen to help him to do it. This region, by the way, is one of those which were drawn on most heavily to supply slaves for the United States, and the Ibibios, who inhabit it, are said to be the most expert poisoners on earth, as well as expert magicians, torturers and the practitioners of perhaps the most hideous blood rites known in Africa. They value human life, apparently, about as highly as we do that of the to-be-"swatted" fly and until comparatively recently offered up some hundreds of victims yearly—including children not yet in their teens—to appease their great Juju deities, two of the most terrible of which are named "Ita Brinyan" and "Ekkpo Jjawhaw."



third party—was proved to have stuck out for four yams before he would take on the job. On being assured of the higher remuneration (which is equivalent to about 12 cents), he invited his predestined victim to go hunting with him in the forest. This invitation was accepted, and as the pair was about to enter the thick bush, the proposer of the excursion politely made way for his guest to enter first, and when he did so, shot him dead through the back.

**Lives Risked at Every Turn.**  
Since they arrived in Eket, ten months ago, Talbot and his plucky wife and her sister, who accompany him on all his travels, have been exploring almost constantly, and have covered something like 4,300 miles. Risking their lives at nearly every turn, they have gazed on sights, such as no white person ever has seen before, and some of their discoveries have come as near as anything on this wretched earth can do to causing excitement among British scientists.

"Some theatrical folk think themselves in hard luck," said the explorer dryly, "if they rehearse a few weeks without pay, and then find themselves in a short-lived 'frost,' but they might find a bit of consolation by reflecting on the still sadder lot of thespians who belong to the Awa tribe in the extreme western part of my district. There a player rehearses for seven years, and then, if he makes a slip 'on the night,' as one might say, it used to cost him his life."

"This marionette show of the Awas, which no white man had ever seen before, consists of a complete drama performed by some thirty queer little figures about three feet high and with curious headdresses, some five or six of which are 'on' at one time. The arms, legs, heads and mouths of the figures move and they are worked from below by natives who are screened by blankets like the operator of a Punch and Judy show. All the time the performance is in progress two priests beat the inclosing blankets with broom-like implements, and three youths, in picturesque dress, dance about in order to divert the attention of the spectators from what is going on 'behind the scenes.'"

"One of the chief objects of this performance, I should explain, is to convince the women of the tribe that these marionettes are actually supernatural beings, and that is why seven whole years are devoted to rehearsing for one of these 'productions.' And if, before the coming of white rule, at one of them, one of the operators happened to drop his marionette outside so that the women could see that it was really a doll instead of a god, he either was put to death, or soon after, sold into slavery."

**The "Baby Mystery."**  
"Another uncommonly queer performance, and one that, now that I have discovered it, I am highly suspicious about," Talbot went on, "is what I may call the 'Baby Mystery.' It

takes place at Ndiya and consists in apparently pounding a baby to a pulp and brining it to life again, and if it is all the same baby, I have nothing to say, but if, as I strongly suspect, two babies are used in the 'trick,' then it is a thing that must be put a stop to, difficult, and almost impossible as this always is. Whenever this 'trick' is to be performed, a child is taken from some woman of the tribe, who then is sent into the 'bush' away from the town, as the sight of what is to follow would surely be too much for her. Then I should explain, use a sort of mortar, made of the stump of a tree, hollowed out, to beat up their yams in, before his departure for Europe, the and when all is ready for the performance of the 'baby mystery,' which is given before the whole village, the infant which has been 'borrowed' for him some months before had refused to do this, but had agreed to do so on the occasion, is placed in this mortar, and then, to all appearances, literally indicated where the poison was kept, pounded to a pulp by a couple of the priests, who use pestles formed of thick clubs for the purpose. Worse is to come, however, for when the baby is apparently done for, three native dancers (men) come forward, and the first of them partakes, or appears to partake, of a little of the 'baby.' The second has a little more, while the third eats what is left, while the audience holds its breath with horror.

"Then these three execute a weird dance, at the end of which, to the astonishment of all, the man who has apparently eaten most of the baby suddenly produces the infant from under the robe he is wearing, the position being that the child has been reborn from out of his thigh! This is the only part of the trick of which any of our party had personal knowledge. We had arrived in the village unexpectedly, and our coming put stop to anything of the kind."

**May Be All a Trick.**  
"The other details we have had from many different witnesses. It is always the baby originally borrowed which is reborn and eventually returned to

mother, and, of course, it may be all a trick. Possibly the tree stump 'mortar' which is used may have a flare bottom, and the baby not be injured at all, out it is difficult to resist an uneasy suspicion that a second baby, obtained in some fashion, is substituted for the first one and actually beaten up, and then the first child made to reappear, but as yet I have no evidence to support this belief, and I hope it may be all magic at which these tribes are all amazingly apt."

Throughout his new domain, the district commissioner apparently is loved and hated with equal fervor. Those who esteem him include many native women whom he has saved from death or torture at the hand of chiefs who have better halves to spare, and who are adepts at the refinements of torture. Sometimes they "impale" their victims, frequently they leave them to be devoured by ants, occasionally they break both thighs of their own children in order to cause grief to the mothers, and, in milder cases, fill their wives' eyes with pepper after beating them nearly to death. Others who have reason to be kindly disposed to Talbot are those he has saved from being sacrificed to the various Jujus, or gods, and it is to the gratitude of these rescued wives and natives that the commissioner, in turn, frequently has owed his escape from death. To many of the native chieftains whose prerogatives he has interfered with and certain chief clerks whom he has brought to book for wholesale "grafting" the commissioner's name has the proverbial effect

of a red rag on a bull and they have attempted to murder him over a score of times that he knows of. The details of one such attempt, when the commissioner was to be butchered at the conclusion of a certain trial which he was holding were cabled to Europe and printed in newspapers all over the world and need not, therefore, be touched on here. It may be remembered that the verdict, which, according to native accounts, was to have been the signal for Talbot's destruction, was not pronounced, owing to the non-appearance of a witness, for whose testimony the case was adjourned; and the plot thus fell through.

**Plans Made to Shoot Him.**  
Twice elaborate plans have been made to shoot Talbot from behind ambuscades, once, according to sworn testimony, insults were offered him at a native gathering with the object of provoking him to some act of retaliation which was to be the signal of his dispatch. The attempts to poison him literally have been legion. Not long before his departure for Europe, the commissioner was warned by a grateful native that one of his most trusted servants who had been bribed to poison him some months before had refused to do this, but had agreed to do so on the occasion, is placed in this mortar, and then, to all appearances, literally indicated where the poison was kept, pounded to a pulp by a couple of the priests, who use pestles formed of thick clubs for the purpose. Worse is to come, however, for when the baby is apparently done for, three native dancers (men) come forward, and the first of them partakes, or appears to partake, of a little of the 'baby.' The second has a little more, while the third eats what is left, while the audience holds its breath with horror.

"Then these three execute a weird dance, at the end of which, to the astonishment of all, the man who has apparently eaten most of the baby suddenly produces the infant from under the robe he is wearing, the position being that the child has been reborn from out of his thigh! This is the only part of the trick of which any of our party had personal knowledge. We had arrived in the village unexpectedly, and our coming put stop to anything of the kind."

**May Be All a Trick.**  
"The other details we have had from many different witnesses. It is always the baby originally borrowed which is reborn and eventually returned to mother, and, of course, it may be all a trick. Possibly the tree stump 'mortar' which is used may have a flare bottom, and the baby not be injured at all, out it is difficult to resist an uneasy suspicion that a second baby, obtained in some fashion, is substituted for the first one and actually beaten up, and then the first child made to reappear, but as yet I have no evidence to support this belief, and I hope it may be all magic at which these tribes are all amazingly apt."

Throughout his new domain, the district commissioner apparently is loved and hated with equal fervor. Those who esteem him include many native women whom he has saved from death or torture at the hand of chiefs who have better halves to spare, and who are adepts at the refinements of torture. Sometimes they "impale" their victims, frequently they leave them to be devoured by ants, occasionally they break both thighs of their own children in order to cause grief to the mothers, and, in milder cases, fill their wives' eyes with pepper after beating them nearly to death. Others who have reason to be kindly disposed to Talbot are those he has saved from being sacrificed to the various Jujus, or gods, and it is to the gratitude of these rescued wives and natives that the commissioner, in turn, frequently has owed his escape from death. To many of the native chieftains whose prerogatives he has interfered with and certain chief clerks whom he has brought to book for wholesale "grafting" the commissioner's name has the proverbial effect

**Professional Native Poisoners.**  
"Many of these professional native poisoners wear the nail of their third finger of their left hand long and always carry a little poison therein. On account of the all-prevailing dread of being made away with in this fashion, it always is etiquette in Eket for a host to drink first, but if he has designs on his guest it is quite easy for him to drink first and then, as he passes the loving cup along to dip his third finger into it, and the trick is done! I might mention in passing that no matter how serious an offense any native has committed, I find it extremely difficult to convict for it, witnesses being afraid to give evidence, knowing that, if they do, they will be poisoned at the first opportunity."

One of the chief grievances that the denizens of Eket have against their commissioner is the way in which human skulls have gone up in price since he arrived. The old rate was about \$5 per skull, which was thought fairly



stiff, but now everybody who wants to ornament his mantlepiece with one may have to go as high as \$10 or even \$15 before he can gratify his wish. The explanation of this much-resented increase in the cost of living is that Talbot has practically put a stop to the digging up of corpses for the sake of the skulls, which used to be quite a thriving industry in Eket. "Working hard," said Talbot, "two or three partners sometimes could dig up as many as thirty skulls and afterward they sold them to folk who wanted to become members of one of the various secret societies which exist in the country and to which no one who does not possess at least one human skull is eligible for membership. So, of course, neither the enterprising grave robbers nor their customers, on whom they have promptly raised the rates, thank me for curtailing their activities."

#### Govern By Sheer Bluff.

Asked how, with only a handful of native policemen to assist him, he managed to govern these hundreds of thousands of savage natives, Talbot replied: "By white prestige, in other words sheer bluff! In case of need there are native troops to be had from Calabar, three days away, and the Ibibios know this. Thanks to my escape from various hot corners, however, as when I passed, a full day before I was expected, an ambushade that would have blown me to bits, and another time when I whizzed by on my motorcycle, with my wife in the side car, before the intending murderers could take aim—the natives firmly believe that I have a powerful Juju watching over me, and this belief of theirs often stands me well in hand."

"One of the most formidable of the secret societies in Eket," Talbot continued, "is the 'Ekkpo Njawhaw,' whose name signifies 'Ghosts—the Destroyers,' and my attention was drawn to the fact that it was again offering up human sacrifices in September last, when a poor woman brought in some fragments of charred bone which she declared was all that was left of an only brother who had fallen a victim to one of the chiefs of the society. Later on I discovered that a little girl 7 years old was rescued only after great difficulty from being offered up after the sacrificial dress had been placed upon her, while the great drum was beaten and the head priest an-

ked, 'Ekkpo Njawhaw will eat to-est, but make no secret of the danger-ous character of the journey. "From Daira I shall travel to Teims, the point from which several unsuc-cessful attempts have been made to get into the heart of the country. This part of the journey will involve a couple of weeks travel over moun-tains. My next objective will be Tamreh, three weeks journey to the southward over difficult mountain country. Tamreh is the last point in the desert marked on the map and the twelve hundred miles of desert be-tween that place and Muscat, is abso-lutely unknown. One of the greatest perils will be the absence of water, but I am arranging to travel in the company of my she-camels will have a plentiful supply of milk. Basis my rate of progress by camel at thirty miles daily, I should with luck emerge at Muscat in May."

#### Region Absolutely Deserted.

In spite of this warning, Mr. and Mrs. Talbot, with no protection except such as a couple of revolvers and rifles and four native policemen af-forded, went forthwith to the head-quarters of Ekkpo Njawhaw, only to find the region, to all appearance, ab-solutely deserted. Its denizens, some of whom proved merely to have gone into hiding and others to seek assist-ance from neighboring towns, had left word that they had departed for a "far country." In the midst of the village stood one of the native drums, and the commissioner, among many other things, is well "up" in the native "drum-language." Accordingly, he or-dered one of his dusky henchmen to beat a kind of general assembly, with the result that the supposedly departed natives came tumbling, pell-mell, out of the bush from all sides.

"The expression of their faces when they saw us was so comic," declared Mrs. Talbot, "that we simply sat down and roared, though as a matter of fact we were at their mercy. As soon as we had recovered, however, my husband talked to the chiefs like a father, explaining that it would be much more to their advantage to come quietly down to court and stand their trial than to compel him to flood their country with soldiers from Calabar, and in the end they consented and came down under arrest."

To be the father of twins, Talbot states, is considered a disgrace in his region, in spite of the fact that large families are a national ideal to the extent that would delight Colonel Roosevelt. One of a pair of twins, the natives think, must be a devil's child, and outside of the sphere of British influence both infants generally are killed at birth. The husband then for-sakes the wife, and she must spend at least a year in a "twin town," isolate with other women in like case, an-imate part in "purifying rites," after which she may possibly be permitted to re-join her husband.

#### Region in Southern Nigeria

Over Which Amaury Talbot Now Rules Is That From Which Most of the American Slaves Were Taken, and During His First Year's Administration Over 20 Attempts That He Knows About Have Been Made to Kill Him—Natives Especially Resent the Way Human Skulls Have Gone Up in Price Since His Coming. Poisoners Keep a Death-Dealing Drug in One Fin-ger Nail.

## Forls Are Being Made to Reclaim Vast Area of the Desert in Soudan Undertaking Expected to Add Materially to the Cotton Out-put of the British Empire, the Tract Being Being Khartoun, Between the Blue and White Niles

LONDON, Jan. 24.—Work has been commenced on another great scheme to reclaim by irrigation vast tracts of desert in the Soudan. It is believed it can be made to add enormously to the cotton output of the British Em-pire.

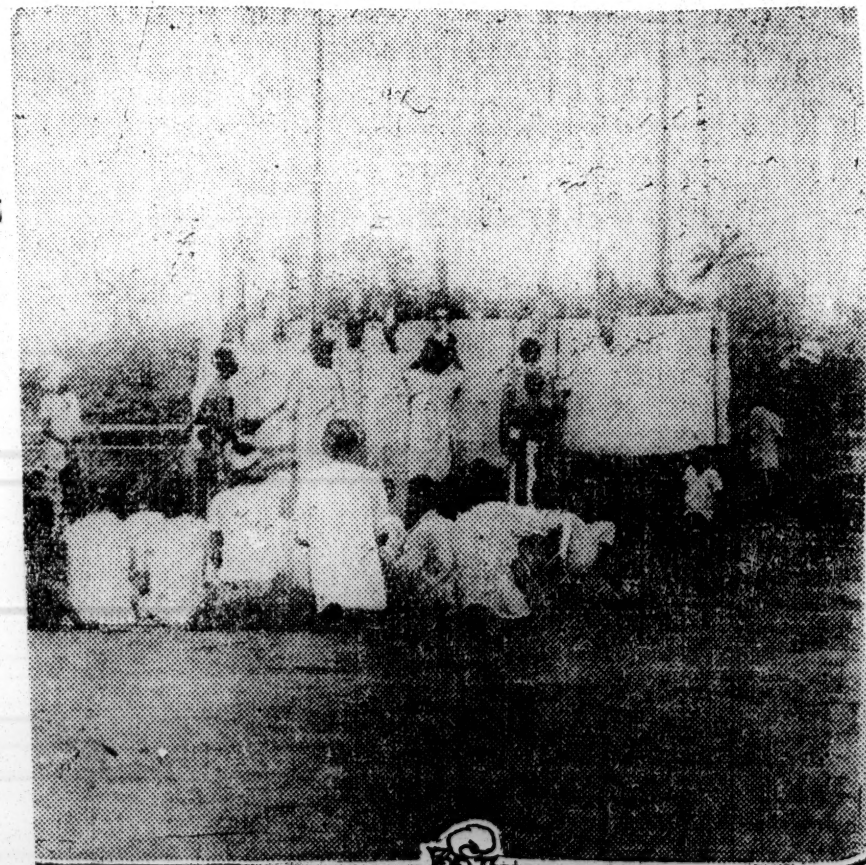
The tract which is to be watered is known as the Gizra territory. It lies between the Blue and White Niles, be-low Khartoum, and consists of 1,500,000 acres. The force and flow of the two rivers is sufficient to water the entire district when properly har-nessed. The proposal is to build two dams south of Khartoum, one over each of the rivers. Thus the tract be-tween the streams will be irrigated, while at the same time the force of the water flowing into Egypt will be controlled. At present the Blue Nile comes down in a raging flow, and the White Nile, flowing in steadier fash-ion, combines with it to make a huge overflow. The building of the two

dams will enable the water to be regu-lated and mean the final har-rassment of the Countess Molitor, drawn her plans for Arabia from west to the exploration of the Desert, a region of miles which no Europe-ter, and which is pr-mysterious and inacce-the world. Whether some believe, remains or whether the whole arid sand, none can say doubtful whether even crossed more than the o-desert. Countess Molito done considerable travel South West Africa. "I intend," she said, "to go so far as Europeans are concerned. I believe this to be the safest course. I shall dress and live as a Arab. My plans have been discussed with the Geographical Society, who admit the immense interest attached to the des-

huge tank of moist earth.

Expert builders have found that the sand and gravel in which the cathed-ral foundations stand have become parched and unstable, and, owing to the plateau formation on the summit of which the foundations rest, there is a tendency for the foundations to spread. Until recently the gravel on which St. Paul's is poised has been bound together by the natural mois-ture filtering through from the sur-face, contributing to the stability of the edifice. The paving in the en-closures, the substitution of concrete for kidney pebble road and the sur-face drainage system have deprived the subsoil of this necessary mois-ture. Other cases are cited in the London district, where similar injury has been caused to buildings by the drainage of the soil in which the founda-tions are buried.

To preserve St. Paul's it is proposed to rewater the subsoil and thereby set up a new cohesive action among the particles. A vast container would have to be constructed below the sur-face. Those proposing the scheme suggest that the London blue clay should be used as the flooring, with a ferro-concrete enclosure. This con-tainer would isolate the whole of the cathedral site and into it would be poured water at intervals through perforated pipes, sunk vertically into the subsoil.



SHOW REHEARSED FOR SEVEN YEARS



Africa - 1914

Current

## THE PASS LAWS.

*Abanto Botha*

AND so Parliament has practically shelved legislation on the Pass Laws for the Union of South Africa on the motion by the Premier. It was, no doubt, a very difficult and perplexing question to tackle. The member for Ficksburg who has exhibited extraordinary zest in pushing forward this repressive measure, must have felt greatly annoyed that his desires were not met. Whether the Select Committee of Native Affairs will save the country in this particular, it is hard to tell. But whatever course they propose to take and whatever action they may decide upon, it is to be hoped that no encouragement will be given to the perpetuation of class-legislation in this country. The utility of any form of policy lies in its ameliorating the condition of the people and discouraging any tendency to allowing legislation that leads to degradation. So far from improving the people affected, the Pass Laws have come to be regarded by thinking men as worse than useless — worse, because they help manufacture criminals of the worst kind; useless, because they have failed to serve the purposes for which they were avowedly made, namely, to afford sufficient protection to the community as a whole. We would rather wish to see these offensive laws removed from the Statute Books of

Every part of the Union. Better and wiser ways could be devised whereby farmers and others could be promptly protected against stock thefts. From all appearances it does not seem intended to improve the condition of the Native people. Their purport seems to have been primarily directed against the elevation of the black man and to establish the bad principle of differentiation, in legislation, against a particular section of the community. Herein lies the irksomeness of these Laws, with the consequent resentment by those affected thereby. It is idle to suppose that people who have tried to avail themselves of every opportunity to improve their condition morally, intellectually and materially, and become good reputable citizens, are going to submit to the indignities of the Pass Laws. The Premier must have thoroughly grasped the position when he said:—

The subject was fraught with great difficulties, and, therefore, he thought they should consider all sides before taking any steps. They had to see to it that all sections of the population receive justice at their hands. . . . This was not a matter which could be dealt with piecemeal: and one of the first attempts should be to give satisfaction to the large Native population. Therefore, they had to act on a broad and statesmanlike basis. Taken as a whole, the Native was law-abiding, and it would be disastrous to create disaffection among these people.

This was the wisest and

sanest view to take. And it is to be sincerely trusted that the Select Committee will weigh every fact before coming to definite action. It hardly needs accentuation to show how Pass Laws are capable of breeding discontent. We would earnestly direct the attention of our readers to the Petition of Native Coloured Women in and "Slave" State of South Africa, appearing elsewhere in this issue. There, will be found given most repulsive instances of vice, for which these laws are responsible. Much more can be cited to prove the uselessness of the Pass Law as a protective measure. If South Africa is to grow as a civilised State our legislators should see that class-legislation, in any shape or form, is strictly avoided. We have been led to believe that we no longer lived under mediæval institutions; and certainly the conditions in South Africa do not necessitate the enactment of laws that aim at suppressing the worthy ambitions of her sable inhabitants.

## Native and Coloured Women in the O.F.S.

*The Abanto Botha*  
The following petition has been forwarded to us for publication.

3 — 3 — 14

P.O. Box 53, Bloemfontein, O.F.S.  
27th January 1914.

TO HIS EXCELLENCY,  
VISCOUNT GLADSTONE,  
P.C., K.C.M.G., etc., etc.,  
GOVERNOR-GENERAL AND  
HIGH COMMISSIONER OF  
SOUTH AFRICA,  
PRETORIA.

MAY IT PLEASE YOUR  
EXCELLENCY:

## Petition of the O.F.S. Native and Coloured Women.

The Petition of the undersigned Executive humbly sheweth:—

- 1.—That your Petitioners are humble Subjects of His Gracious Majesty King George V.
- 2.—That your Petitioners are subjected to a most cruel Municipal Pass Law in this Province of the Orange Free State, which makes it lawful for any class of man going under the title of a Policeman to interfere with them, and demand a pass from them.
- 3.—That the operation of this law in respect of your Petitioners has resulted in many evils. Your Petitioners will here mention only two of a very serious nature:
  - (a) A Native Constable was sentenced to 8 years' hard labour in the late High Court of the Orange River Colony for the crime of rape on a Native girl. It transpired in the evidence in this case that the Police arrested the complainant for failure to carry a pass, and subsequently informed her that he would let her go if she consented to his improper overtures. This she refused to do, with the result that the Policeman forcibly had carnal knowledge of her.
  - (b) A White Superintendent of the Kroonstad Location was sentenced to 4 years' hard labour in Kroonstad Circuit Court not long ago for the crime of rape on a Native girl about 18 years of age. This man demanded a pass from the girl at her home, and on failing to produce one, she was arrested and taken to the Charge Office. The Superintendent made improper overtures on the way to the girl. The latter resented these overtures, but she was ultimately taken by force and outraged by this man.
- 4.—That your Petitioners, as will be seen from the foregoing, are not at all protected by this Pass Law, but on the contrary it exposes them to unnecessary and

mischievous interference by any policeman.

5.—That deputations of women acting on behalf of 5,000 others signed the Petition presented to the Prime Minister, General Botha, P.C., in the year 1912; and your Petitioners have on divers occasions approached the Town Council with a request that they should be relieved from the operation of the Municipal Pass Laws. The Mayor, who is very sympathetic, informed such deputations that he had no power to comply with their request, and advised them to approach His Honour the Administrator with their request.

6.—That a deputation of women acting on behalf of your Petitioners waited upon His Honour the Administrator in compliance with the advice of His Worship, the Mayor of Bloemfontein mentioned above. The Mayor himself and five women who comprise the Executive Committee formed this deputation, and were informed by His Honour the Administrator that he also had no power to alter the law—that only the Union Parliament could do so.

7.—That in 1912, as mentioned in Paragraph 5, your Petitioners drew up a Petition, copy of which is attached, and presented it to the Right Honourable the Prime Minister at Capetown, through a deputation, praying for relief from this Municipal Pass Law.

The Right Honourable the Prime Minister referred this deputation to the then Minister of Native Affairs, the Hon. Mr. Henry Burton, K.C. The Hon. Mr. Burton listened sympathetically to the representations of the deputation; and promised that he would communicate with the Administrator of this Province with a view to getting the law amended.

8.—That your Petitioners are well aware that this matter of Municipal Passes does not lie within the scope of your Excellency as Governor-General of South Africa, and while we have no wish to hamper the Union Government in any way in this matter, or go behind its back, still we have deemed it proper to



respectfully and earnestly appeal to Your Excellency to use Your Excellency's kind influences with the Right Honourable the Prime Minister and also Minister of Native Affairs to introduce short Bill.

9.—That your Petitioners, with Your Excellency's permission would point out that the question of granting such relief to Coloured and Native women is not one of those Native questions which, in our humble opinion, demand the consideration and legislation of the Union Parliament; as it is only in this Province where the operation of the Municipal Pass Law is exercised, the other Provinces not having such regulations with regard to Pass Law for Native and Coloured women.

And your Petitioners as in duty bound will ever pray.

- CATHERINA SIMMONS,  
Chairwoman.
- KATHRINA LOUW,  
Secretary.
- RACHEL TALKA,  
MIETHA KOTSI, ×  
Her own mark.
- HELENA LOUW, ×  
Her own mark.
- JANE MOROKA,  
Her own mark.
- Executive Committee.

## COX IS MAKING STUDY OF THE NEGRO RACE

Germans Doing Most to Solve the Problem, He Asserts.

Ernest Sevier Cox, of Louisville, Tenn., has come to Atlanta with the interesting intention of exploring the uncharted region of Atlanta's great black way, on which expedition he expects to cruise into the remoteness of Decatur street and the adjacent zone of the south's illustrious Darktown. Mr. Cox is a specialist on world-wide negro conditions. He has made an exhaustive study of the negro problem in Europe and is now on his way to the West Indies to continue his observations. He brought the information to Atlanta that Atlanta weather is warmer at present than any of the tropical temperature he struck in deepest Africa. In making this unamazing assertion he paid quite a compliment to Atlanta's downtown restaurants when he said that the effect of the heat upon him was likely due to the excess of food he had eaten while in the city, as he found Atlanta's tables more desirable than any he had encountered in the

Ernest Sevier Cox is a graduate of Roane college, Vanderbilt and is a post-graduate of the University of Chicago. He has given more than eight years to the task of studying the negro of the world. He has toured Africa, New Zealand and Australia, Cuba, the Philippines, Mexico and Central and South America.

Besides his remarks upon the weather, Atlanta's incomparable food and upon his plans to delve into Decatur street, the noted explorer had this to say about himself: "I am not an adventurer, not a globe-trotter, not a soldier of fortune. I have been engaged for eight years in the serious study of the most serious problem that confronts the white world today, the problem of colored races. Lord Selbourne has said that the problem of colored races is the most difficult and intricate puzzle confronting civilization, and one upon which history throws no light. "Eight thousand years of the white man's contact with the black race has proved that wherever the white race has absorbed negro blood, the white man's civilization has perished. Egypt, Nigeria, India and Hayti are conclusive evidence of this. The difference between the present Egyptian and the white Egyptian who built the pyramid is a sole difference of negro blood. "The problem of color is uppermost and persistent in Africa, India, Australia and New Zealand. It is ever-present with the German, who is doing most to solve it. I am not an ethnologist, but a sociologist, studying the negro race. My work will soon be completed and I will then be able to provide invaluable data for national use."

The deportation of the nine labor leaders to London by the South African Government was approved by Parliament and the Government granted immunity for all its acts during the railroad strike, but large Labor gains in the subsequent elections indicated that the country was not so well satisfied with the harsh measures adopted. The Peace Preservation bill introduced by Minister of Justice De Wet imposed very severe penalties for riotous assemblage, interference with men willing to work, and intimidation of all sorts. This was vigorously opposed by the Labor men and Mr. De Wet has withdrawn it. Another bill of less drastic character will be substituted. The Minister of Mines and Industries, F. S. Malan, is preparing a bill to prevent strikes and lockouts by arbitration or conciliation. The Minister of Railways, Mr. Burton, who had introduced a bill imposing graduated fines upon all the strikers, according to the length of time before they returned to work, has consented to modify this by abolishing the fines altogether. The ringleaders, numbering four or five hundred, will be permanently excluded from the service.

Ernest Sevier Cox is a graduate of Roane college, Vanderbilt and is a post-graduate of the University of Chicago. He has given more than eight years to the task of studying the negro of the world. He has toured Africa, New Zealand and Australia, Cuba, the Philippines, Mexico and Central and South America.

## CHURCH REVIVES KIKUYU INCIDENT

Controversy That Involves Serious Question of High and Low Church in England to Be Subject of Review

LONDON, July 25.—The heresy case of some months ago known as the "Kikuyu controversy," is to be revived at the meeting here of the Central Consultative Body of the Anglican Church. It was to this body that the Archbishop of Canterbury referred the charges brought by the Bishop of Zanzibar against the missionary Bishops of Uganda and Mombasa, Africa, for administering communion to non-conformists. The controversy is largely one of church discipline, but involves the serious questions of high and low church. The low churchmen defend the African bishops in holding service with and giving communion to members of the Presbyterian, Methodist and other non-conformist sects, since they look forward to amalgamating with these bodies. But the high church party says that such communion is impossible because of differences in doctrine and therefore stands in the way of a union of the Church of England with the Greek and Roman Catholics in a single Christian Church. The consultative body will place its findings with the Archbishop as Primate of England, who will pronounce judgment later. The churchmen desire to better their worldly circumstances.

## ANOTHER COLONY IS WAITING TO EMBARK

WELEETKA, OKLA., Feb. 10.—Between 500 and 700 negroes from various parts of Oklahoma are gathered here, the headquarters of Chief Sam's African colony. News that Sam could not be found in New York today created consternation among the colonists. Last week they were told to report at Galveston, Texas, on February 15, and prepare to sail for the Gold Coast five days later. They were advised yesterday to postpone their plans as the ship would not reach Galveston for three weeks. Chief Sam has been at work in Oklahoma several months organizing the colony. When he left for New York with eighteen other negroes, a week ago yesterday, it is reported that he carried with him between \$65,000 and \$75,000 subscribed by his followers to finance the project. The negroes have been charged \$25 each to be taken to Africa. They are to pay their railroad fare to Galveston. Sam claims to be chief of the Ashantee Tribe of African natives. His scheme repeatedly has been denounced as a fraud.

## DIAMOND MARKET NOT HURT BY WAR

Leo Klein Optimistic Regarding Business Conditions in South

## VALUES HAVE INCREASED

The diamond market is one that has not suffered by the European war, according to Leo Klein, of Klein and Son, the jewelers, for, he says, increasing in value as they do, and proving to be an investment as well as a luxury, people will not let hard times come between them and their normal purchase of these valuable stones. "The war in Europe has naturally thwarted our business to some extent, yet the diamond market is practically unaffected and indications are that it will not suffer at all," said Mr. Klein. "The market value of diamonds has increased one hundred percent in the last twelve years," he continued, "and the public knowledge of this fact will tend to increase instead of decrease diamond sales in a peaceful country. "These precious gems are like so much money in one's pocket, for they never depreciate in value. On Monday we expect to do an enormous business during 'Our Big Diamond Day,' when we shall display some brilliant stones at exceptionally low price. Diamonds are always popular with every one, and we expect to see their popularity increase Monday. "Believing that optimism is the basis of all success, we have never been discouraged even during the most depressing days of the war. We believe our optimism, together with the exceptional effort for remarkable value, will be rewarded Monday when the big diamond day of the year will be held."

Among other presents suggested by Mr. Klein are a lot of handsome silver card cases, the popular wrist watches, silver and ivory dresser sets, umbrellas and hundreds of other valuable and useful articles to be sold at a usual low price and with the characteristic courtesy of the popular store.

## A NOTABLE NEGRO: MASTER OF LANGUAGES AND LEARNING.

An interesting event has recently taken place says the "Pall Mall Gazette" in the unveiling at Sierra Leone, West Africa, of a memorial to a negro, both blacks and whites contributing to the fund. The subject of the tribute was the late Dr. Edward Wilmot Blyden, LL.D., the eminent negro scholar and writer. The dedication of the memorial, which took the form of a solid drinking foun-

tain, was performed by the Governor of the Colony, Sir E. M. Merewether, and the occasion was observed as a public holiday there.

The London committee consisted of Sir Owen Phillips, K.C.M.G., (chairman), Sir W. H. Lever, Bart., Sir Harry Johnston, G.C.M.G., Mr. Leo Weinthal, F.R.G.S., (Treasurer and joint Hon. Secretary) with whom was associated in the latter duties Mr. John Raphael.

The list of supporters included the leaders in West African native circles, whilst on this side the names appeared of Lord Milner, Chairman of the Bank of British West Africa, and Sir Matthew Nathan, G.C.M.G., formerly Governor of Sierra Leone and of the Gold Coast, Lord Cromer, Sir John Brunner, M.P., Mr. Percy Malteno, M.P., the Niger Company, the African Society and the "African World."

In the course of his address at the unveiling, Sir Edward Merewether said that the thing which, perhaps, impressed those who knew Dr. Blyden was his extraordinary scholarship. He was a pastmaster of the English language, and was simply saturated with the classics. At the same time, he seemed to have been intimately acquainted with the most of the European languages, not to mention Arabic and the African tongues. Some of his opinions had been questioned, but that was a matter which might be safely left.

No one could possibly deny his great learning, his deep religious feeling and his passionate affection for his own race. The monument, designed by Mr. Richard Roe, F.R.I., B.A., has a granite base, is built of Portland stone, and stands 14 ft. high. It is topped by a fine bronze portrait-bust of Dr. Blyden, sculptured by Mme. Longworth. It faces Freetown Harbour.

## STILL WAITING FOR CHIEF SAM TO ARRIVE

Chief Sam, whose arrival in New York from the Southwest has been anxiously awaited with interest for the past two weeks, has to date failed to put in his appearance. At the New York offices of the Akim Trading Company, Limited, situated in the Bishop Building, 221 W-125th street, no explicit information could be received regarding Chief Sam's whereabouts.

In the meantime the officials of the Munson Steamship Company give out the statement that negotiations have been, in a large measure, completed, whereby the Akim Trading Company, Limited, has acquired one of its old steamers which will be used to take the American emigrants to West Africa.

The steamer is now in the Erie basin for repairs, and is of the old German type. It was built about 1884. An expert on ships stated to THE AGE that it would cost between \$5,000 and \$6,000 to make the steamer serviceable. The vessel provides accommodation for seventy-five first class and fifty second class passengers.

## 5000 AFRICANS WOULD ENLIST

Cape Town, South Africa, Aug. 13.—Five thousand Negroes have volunteered for military service. The De Beers mines have contributed \$50,000 to the relief fund being raised at Kim-



Africa - 1914

Current

# NEGROES SEEK THE GOLDEN COAST

Shipload of Enthusiasts Being Taken to Africa Where They Are Promised Much That Seems Desirable

Advertiser 2-11-14

NEW YORK, Feb. 10.—A shipload of negroes, mostly farmers and their wives from Oklahoma, waited here today for Alfred C. Sam to lead them to a new negro utopia on the gold coast of Africa. The negro farmers were induced to come here, they said, by Sam, who had been collecting colonizers from Oklahoma, Texas and Mississippi. More negroes were expected from Galveston and the west and it was said that eighty-five were coming from Boston.

The steamer in which the negroes expected to seek the gold coast was the old Curityba of the Munson Line which formerly plied between New York and Cuba. An officer of the Munson Line said today that the Curityba was sold a short time ago to the Akim Trading Company of this city, in which Sam is supposed to be interested.

Sam, according to the colonists, represents himself to be an African chief. Reports of his activities have come from time to time from the South and Southwest and New York negroes were greatly stirred up today by conflicting reports regarding his project. Sam could not be found here today.

The negroes on board were in the best of spirits and talked in glowing terms of a sovereign land where they would have their own government and their own religion.

In the absence of Sam, who, they said, was in Boston looking out for recruits, the party is under the leadership of A. Davis, an old negro Baptist clergyman. Davis told them that they are to form a new church in the promised land, to be called The Church of God. Religious zeal seemed to sway the party as much as their desire for a new home.

LIBERIAN SCHOOL HEAD VISITS UNITED STATES

The principal of the Caroline Donovan Normal and Industrial Institute located in Grand Bassa County, Liberia, Africa, the Rev. J. H. Reed, accompanied by his wife, is visiting the United States for the purpose of securing plans for school buildings and equipment for the fitting up of same.

The school has been made possible by a fund left by the late Caroline Donovan of Baltimore, who devised

the income from her estate to a board of trustees to be used in the emigration of worthy persons to Liberia and for the establishment and maintenance of an industrial school. The Republic of Liberia has accepted the terms of the bequest and the legislature of that country has passed an act incorporating the school, and appointing a board of trustees to serve in connection with the American trustees of the fund in administering the affairs of the school. Sixty-five thousand dollars accrued interest has already been turned over by the trustees to the American Colonization Society, and through the Liberian Consul General, Dr. Lyon, been transmitted to the trustees in Liberia.

A site for the institute has been selected in the County of Grand Bassa, comprising a tract of rich, alluvial land at the headwaters of the Benson and Savage rivers, covering about eight square miles, or more than 5,000 acres. The act of incorporation provides that teachers for the institute are to be procured from the United States or elsewhere, the appointment to be made by the President of Liberia on recommendation of a teachers' bureau which is to co-operate with the trustees of the Donovan Fund in America of which Gen. Latrobe, a former mayor of Baltimore, is the head. The Liberian government has named Dr. Lyon as a financial agent in this country to act in connection with the trustees of the fund.

The Rev. Mr. Reed will consult architects as to buildings, equipment, etc. His headquarters will be at the Liberian Consulate, 141 West Hill street, Baltimore, Md. Mr. Reed is an American and went to Liberia nine years ago from Arkansas, and was connected with the College of West Africa at Monrovia. He is connected with the M. E. Church. He will remain in this country until his plans are completed.

## A PROGRESSIVE CONFERENCE

THE Wesleyan Conference which sat at Port Elizabeth a week ago is acknowledged to have been the most harmonious and progressive of recent years. Among the natives the Wesleyans are by far the largest body of Christians in South Africa. Their membership runs into hundred thousands, and they report an increase of over 2,000 last year. They are making arrangements for the worthy celebration of the completion of 100 years since Rev. BARNABAS HAW the first Missionary who

set his foot on South African soil in the name of that Society. Rev. JAMES ROBB, Superintendent of Grahamstown Circuits, an able and enthusiastic advocate of Missions, has been designated for appointment as a separated Secretary of the movement in 1915, when it is expected that £25,000 or £30,000 will be raised by the Methodists under the South African Conference (which does not at present include the Transvaal and Rhodesia). The Conference reaffirmed its conviction, twice or thrice expressed by previous Conferences, that the Secretary of the Missionary Society should be freed from Circuit work, to devote himself wholly to that work which has an annual income of £10,000 to £12,000 per annum, which can, with a little attention to organization, be raised to £15,000 for Missions.

The British public had been so greatly gratified at the Revolt in the Transvaal, in the emergency by all parts of the empire, and especially by the attitude of the South African Government, that they were shocked to learn that the Boers were not as unanimous in this sentiment as had been supposed. When Premier Botha and General Smuts proposed that the South African Union should take part in the war by invading German Southwest Africa, he was opposed in the parliament by General Herzog, who argued that the fate of the German colonies in Africa would be settled by the war in Europe, and that therefore it would be useless for the Union to enter upon this difficult and expensive war. When the vote was taken the Government was supported by a vote of 92 to 12.

General Beyers resigned from the command of the Union forces rather than take action against the Germans, who had given no provocation. He could not, he said, regard the war being waged by England as the defense of civilization against barbarism, for he could not forget the barbarities perpetrated by the English against the Boers, when they made

a Louvain of every farm. Christian de Wet, instead of going to France to aid his former enemy, General French, as was reported to be his intention, declared his opposition to the determination of the Botha government to take the offensive.

Following the resignation of General Beyers, symptoms of disaffection were manifested by Lieut-Col. Solomon Gerhardus Maritz, in command of the forces in the Northwest Cape Province, and when an officer was sent to remove him he declared his intention of re-establishing the Boer republic with the help of the Germans. He had been in communication with the Governor of German Southwest Africa, who had promised to provide him with all the guns, ammunition and money necessary, and guaranteed the independence of the republic. Most of the Boer troops under Colonel Maritz went with him over to the German side, and those who were unwilling he arrested and sent as prisoners into German Southwest Africa. Colonel Maritz was sent by the British Government to the aid of the Germans of this colony in 1904, when they were in danger of being massacred by the Hereros. Now both the Germans and British are arming the natives and encouraging them to attack the whites.

The Germans of the Southwest African colony have an army of about 5000 regular troops and as many more reservists and volunteers. The force includes about 500 cavalry and a small corps of 500. The Germans are said to have sixty-six batteries of machine guns.

Against these the Union Government can bring into the field over 70,000 experienced troops. Martial law has been declared over the whole Union and the pro-German propaganda will be put down with a strong hand.

## LIEUTENANT IS HARVESTING NEGROES

BOSTON, Feb. 27.—D. B. Garrett, of Okla., who calls himself a recruiting officer for Alfred Charles Sam, organizer of a proposed negro colony in Africa, declares that he has enlisted more than 100 Boston negroes as prospective colonists. Garrett and W. Lane of Wewoke, Okla., have established headquarters in a restaurant in the negro quarter in the south end. Sam's operations are under investigation in New York.

## UNCLE SAM'S SHIP LEAVES GALVESTON

Advertiser 2-21-14  
GALVESTON, TEX., Aug. 20.—The S. S. Liberia, carrying Chief Alfred Sam, who is promoting the "Back to Africa" movement and forty-nine other negroes, cleared this afternoon for African ports and is expected to sail late today.

The small passenger list, it is said, is due to a warning issued by the British consul at Galveston notifying Sam that his party would only be considered as a committee of inspection and their remaining in Africa would be determined by the British authorities.

## CHIEF SAM'S SHIP REACHES GALVESTON

Advertiser 6-13-14  
GALVESTON, TEX., June 13.—The steamship Liberia, upon which Alfred C. Sam, leader of the "Back to Africa" movement among negroes in this country, proposes to take several hundred negroes to the Gold Coast of Africa, arrived here today. The arrival of the vessel was the occasion for much rejoicing among several hundred followers of "Chief" Sam who have been here several months.

It is not known when the Liberia will sail for Africa.

"Chief" Sam is said to be on board.

Philadelphia Record  
6-14-14

## GERMANY EVICTS NEGROES

Plans to Make Modern City Where They Lived in Africa.

Berlin, June 13.—The Reichstag has sustained the Colonial authorities in their dispossession of the negroes at Duala, the chief port of the German colony of Kamerun, in Africa, in order to make a modern sanitary city there. The protest from the negroes was at first received in Germany sympathetically, but the Secretary of the Colonies made such a convincing defense of the proceedings that the Reichstag passed the appropriations called for by a large majority, only the Socialists voting against them.

Another phase of the controversy has arisen. The German Colonial Government arrested Rudolf Bell, chief of the Duala, on a charge of treason. It is alleged that he went into the interior to foment an uprising against the Germans, with a view to attaching Kamerun to the adjacent English colony of Nigeria. In connection with this affair another arrest has just been made at Berlin. A native, sent by the Duala to Germany to present their case to the Reichstag, has been sent to prison, and it is understood he will be sent back to Kamerun for trial.

## NEGRO EXPORTER IS NOW ON HIS SHIP

Advertiser 2-18-14  
"Chief Sam" Will Take Load of Negro Emigrants via Galveston For More.

NEW YORK, Feb. 17.—"Chief Sam," leader of the proposed expedition of negroes to the Gold coast of Africa was today on board the old steamship Curityba, purchased for the voyage, but he said he did not know when the vessel would get under way. It is planned to make the trip via Galveston, Texas, where recruits will join the party.



More than sixty negroes have been quartered on the Curityba for several days. Until yesterday Sam had not joined them. He refused today to discuss his expedition other than to say that the purchase of the vessel was an earnest of his good faith. The ship is docked in Brooklyn.

## ENGLAND INQUIRES OF NEGRO LEADER

Scheme to Take American Negroes to Africa Likely to Prove Disappointing.

*Advertiser 2-27-14*  
LONDON, Feb. 26.—The British government having been informed of the claim made by Alfred Charles Sam, reputed Chief of the Akim Tribe of Western Africa, that he had secured land concessions in the Gold Coast Colony which he contemplated colonizing with American negroes, is making inquiries of the Washington government concerning the nature of the scheme. Officials at the Colonial office said today that no land in the Gold Coast Colony had been conceded to Sam.

The Gold Coast authorities are anxious to have light thrown on the scheme, because they say American negroes are not likely to prosper in the African colony, there being nothing in that region for them to do.

## CHIEF SAM'S SHIP SAILS, BUT TO NO AFRIC CANAAN

*Advertiser 3-8-14*  
New York, March 7.—After long delay the steamship Curityba, on which "Chief Sam" was to carry a large number of negroes to a colony on the Gold coast of Africa sailed today, but not for the promised land. She is on her way to Portland, Maine, where Sam said the vessel would be overhauled and put into shape for the African voyage.

Some seventy negro men and women who have been using the ship as an ark were placed ashore before the steamer sailed. Sam said he would pay their railroad fares to Portland, where they would be allowed to go on board again. The Curityba sailed under a Cuban flag. The ship was manned by a white crew.

The negroes left behind were some of a number who had sold all their belongings and homes in the south and southwest. After paying their transportation and buying shares in the Akim Trading company at \$25 each they had little money left.

## "GUIDE TO AFRICA" WILL INTEREST ALL TRAVELERS

*Advertiser 5-31-14*

The "Guide to South and East Africa," issued by the Royal Mail Steam Packet company, is of interest and importance to the traveler and tourist as well as the student and general reader.

It contains a mass of interesting matter relating to a section of the African continent which is little known to the general American public. It contains numerous well executed maps of the different regions, gives interesting details of the various routes presenting attractions to tourists who are seeking new travel experiences, all the details regarding railroad trains, steamers on the large South African lakes, hotel accommodations, climate, etc.

The Guide, in fact, is an encyclopedia of valuable information from cover to cover, and well merits the letters of commendation being received regarding it.

## Finds Earth's Oldest Man.

*Advertiser*  
Berlin, March 15.—That a highly developed human race inhabited Africa many hundred thousands of years ago, according to Dr. Hensley,

professor of paleontology of Berlin, by the discovery of a perfectly preserved fossil human skeleton in the desert of German East Africa.

The skeleton was extracted from diluvial strata in a dry and desert canyon, once apparently a fertile equatorial swamp. The fossil is one of the most remarkable in existence, being quite perfect in teeth, skull, ribs, breastbone, and extremities, despite its incalculable age proved by fossils of extinct animals which surrounded it. The skeleton shows few signs of "undeveloped" humanity.

"At this geological epoch a very highly developed human race inhabited the African continent," declares the doctor. "The fossil was found in tufa limestone and must have been deposited there when the existing desert was an equatorial swamp—that is, at the period when Central Europe was passing through the glacial epoch."

The same tufa excavations revealed monstrous elephants, hippopotami, rhinoceroses, gigantic apes, and many other animals, either extinct or degenerated. The skeleton is believed to be much nearer than anything yet discovered to the original foundation of the human race.

## RACE OF NEGRO GIANTS IN THE BAHR-EL-GHAZAL

*Ming News 1-19-14*  
Discovered in the District of

the White Nile.

London, Jan. 14.—The Rev. C. Leavelson, who conducts a mission in the district of the White Nile, a thousand miles south of Khartoum, has arrived in England with interesting facts about a race of negro giants, who inhabit the Bahr-el-Ghazal, two hundred miles west of the river. These natives practice neither cannibalism nor human sacrifices and have some admirable traits. Unlike their neighbors, they are never cruel to women or children, and their habits of decorating themselves are somewhat akin to the people of civilization.

For reasons unknown even to themselves, the adults all have six of their lower teeth removed. Of those remaining, however, they take the most scrupulous care, cleaning them daily with a native brush and wood ash.

They take much pride in dressing their hair, powder their faces and wear ostrich feathers. They believe in a Supreme Being to whom they make sacrifices through their chiefs or witch doctors.

## COLONIZING VENTURE IN AFRICA A FAILURE

*Special to THE NEW YORK AGE*  
PHILADELPHIA, Pa., Sept. 23.—Fifty-five Negroes, many of whom had reached this city Thursday, September 17, on the American liner Haverford from London, returning from Liberia.

They are part of a large band which went to West Africa to form a colony, but the ravages of fever and general unpreparedness for the rigorous tasks devolving upon them made the venture a failure. Many of the party died in Africa and many more are stranded there for lack of funds to return home. The returning pilgrims are hastening back to their Southern homes.

## UNCLE SAM INVESTIGATES CHIEF SAM'S MOVEMENTS

*Special to THE NEW YORK AGE*

PORTLAND, Me., March 31.—Federal investigation of the proposed pilgrimage to Africa by followers of "Chief Sam" of the "Back to Africa" movement, has been begun in response to instructions from Washington. Alfred Charles Sam, the leader, and Capt. L. S. McKenzie, of the steamer Curityba on which it is proposed to make the trip, are being questioned by Assistant United States District Attorney Arthur Chapman, Deputy Marshal W. S. Hasty, and Customs Collector Willis T. Emmons.

The officials have been informed that the steamer will leave soon for Galveston, Tex., where about two hundred Negroes will be taken on board for the trip to Africa.

Sam says that while many of his followers are converts to the religious teachings of the "Holy Ghost and Us Society," his movement is in no way connected with the Shiloh institution.

## NEGROES WILL SAIL FOR PROMISED LAND

*Advertiser 5-23-14*  
Portland, Maine, May 23.—The party of negroes assembled by "Chief" Alfred Charles Sams will sail next week to establish a colony on the gold coast of Africa, according to announcement made today. The steamer Curityba, secured by Sam last winter and brought here for overhauling, has been changed from Cuban to British entry and now bears the name Liberia.

"We will first go to Norfolk to take on our bunker coal," said Sam, "and we will then head for Galveston, where many of the colonists are waiting for us. We will have accommodations for a few over sixty."

Captain McKenzie, of the Holy Ghost and Us society, will be master of the steamer.

## BISHOP SCOTT TELLS OF LIBERIAN CONDITION

*The New York Age*  
Bishop A. B. Scott has lately returned from an extensive visit to the African field of mission labor. He gives the most optimistic expression as to the future of the work and especially hopeful is he of the progress and development of the Republic of Liberia. What Bishop Scott has to say about Liberia is of special interest just at this time in view of the presence in this country of the Librarian Secretary of the Treasury in connection with the financial plan recently inaugurated to take care of the Liberian finances.

As to the political life of the Republic, he says the administration of President D. E. Howard, who is serving his first term, is considered a pronounced success. President Howard is the third son of the soil to be elected to that high honor, all others having been born either in the United States or in the West Indies. While Mr. Howard is acknowledged a shrewd and capable politician, he also bears the reputation of being thorough.

oughly honest in public affairs, and a man who is fully devoted to the highest interests of his country.

## AGAINST NEGRO TEACHERS.

*Berlin Press Would Drop Colored Men in Colonial Institute.*

*Special Cable to THE NEW YORK TIMES.*  
BERLIN, June 13.—A campaign is on foot to get rid of the negro teachers in the Oriental Seminary, attached to the University of Berlin, and at the Colonial Institute at Hamburg. Colored instructors are employed for the purpose of instructing German officials and exporters in African native tongues, but the superpatriotic press now points out that while negro teachers may have been necessary formerly, there is now a sufficient number of pensioned colonial officials capable of taking their places.

The Government Educational Department is urgently advised to do away with the humiliating practice of having white men taught by African negroes.

## DISPOSSESSION OF NEGROES IS UPHELD

*Berlin Press*  
BERLIN, June 13.—The Reichstag has sustained the colonial authorities in their recent dispossession of the negroes at Duala, the chief port of the German colony of Kamerun, in Africa, in order to make a modern sanitary city there. The protest from the negroes was at first received in Germany sympathetically, but Dr. Solf, secretary for the colonies, made such a convincing defence of the proceedings that the Reichstag passed the appropriations called for by a large majority, only the Socialists voting against them.

Another phase of the controversy has arisen. Recently the German colonial government arrested Rudolf Bell, chief of the Dualas, on a charge of treason. It is alleged that he went into the interior to foment an uprising against the Germans with a view to attaching Kamerun to the adjacent English colony of Nigeria. In connection with this affair another arrest has just been made at Berlin. A native, sent by the Dualas to Germany to present their case to the Reichstag, has been sent to prison, and it is understood he will be sent back to Kamerun for trial.

*Galveston, Tex.*

Chief Sam's negro "gold coast" converts, who gathered in Galveston to the number of several hundred to take passage to the imagined African El Dorado, are reported to be hieing themselves back to the whitening cotton patches of Coleman county at the instance of agents representing farmers of that section who need their help to gather the large crops they are making. The money that the negro makes picking cotton is easy

money compared to any that it would be possible for him to make by falling for the schemes of designing scoundrels like Chief Sam. Nature designed the Southern negro for the cotton patch, and those who have prospered most are the ones who have respected their adaptation to the fittest.

*1,000 Extra Pigs in Green Co., N. C.*  
*Special to THE NEW YORK AGE.*  
Kinston, N. C., Dec. 8.—Messrs. D. S. E. and H. E. are promoters of the Greene County Pig Club, organized in accordance with the plan recently outlined by Dr. Booker T. Washington. Already the colored people of this county are aroused and have caught hold of the idea, determined to raise at least one extra hog this year and thereby do what they can to relieve the stress of the present financial condition.

The Greene County organization is to have a branch in each of the nine townships and workers in each branch will make an earnest, vigorous campaign in the interest of the movement. It is predicted that more than one thousand colored families will raise an extra pig this fall and a conservative estimate places the combined increase in wealth of these families at more than \$10,000.

## "Chief Sam" Reaches Africa.

*The East Tennessee Review 12-17-14*  
The report given publicly by several papers that Chief Alfred C. Sam's ship which left Galveston, Texas, several weeks ago, bound for the Gold Coast of West Africa, had been sunk in foreign waters by a German cruiser, seems to be unfounded as the following report has been sent to the Associated Press:

Galveston, Texas, Dec. 10.—The steamship Liberia, which sailed from here last October with Chief Alfred C. Sam and a number of followers in the "Back to Africa" movement among Texas and Oklahoma Negroes, has arrived at Salt Pond, Gold Coast of Africa. This information was cabled here today.



Africa - 1914

## Current MEMORIAL ERECTED TO DR. EDW. WILMOT BLYDEN

*The N.Y. Age*  
Occupies Conspicuous Position at Freetown, Sierra Leone, W. A.

## EUROPEANS HONOR SCHOLAR

Unveiling of Monument Took Place June 19, and Was Attended by Prominent Officials—Governor Makes Address.

At Freetown, Sierra Leone, West Africa, a memorial has been erected in honor of the late Dr. Edward Wilmot Blyden, scholar and linguist. The memorial has been placed in front of the Wilberforce Memorial Hall, Water street, close to St. George's Cathedral, and the bust faces the sea. It occupies a point of vantage and is easily seen by persons arriving in Freetown by sea, rail or road.

The purpose of the memorial is to perpetuate the memory of Dr. Blyden at the place where his last years were passed. It consists of a pedestal of Portland stone, about twelve feet high, surmounted by a life-size bust of the subject in bronze, and fitted with bronze fountains and seats.

On the front is inscribed: "To the Memory of the Life and Labors of Edward Wilmot Blyden. Born May, 1830, at St. Thomas, W. I. Died February 7, 1911, at Sierra Leone, W. A. A Great African."

The back of the memorial bears the following: "Erected as a Tribute to His Work by His European Friends and Admirers. Committee: Sir Owen Philipps, K. C. M. G., Chairman; Sir William Hesketh Lever, Bart.; Sir Harry Johnston, G. C. M. G.; Leo

Weinthal, Treasurer and Secretary, Editor of The African World."

The memorial was unveiled on the afternoon of June 19 by the Governor of the Colony, Sir Edward M. Merewether. A large gathering was present.

The Director of Public Works, to whom had been entrusted the erection of the memorial, was in attendance with some of his staff.

Every department of the Civil Service of the colony was represented—the secretary, treasury, customs, medical, railway, post office, legal, marine and harbor, education, sanitary, police, etc. There were also present ministers of religion, press representatives, clerks,

school teachers, merchants, traders, artisans, boys and girls, high and low, rich and poor.

Punctually at the time appointed the Governor, accompanied by Lady Merewether, arrived, and was received by the Colonial Secretary, Mr. A. C. Hollis, C. M. G., and Mr. Copland. His Excellency raised his hat repeatedly in response to the respectful greeting he received from the assembly, bowing right and left, and shaking hands with several persons, as did Lady Merewether. Taking up a position facing west on a step of the pedestal, and uncovering his head, the Governor delivered the dedicatory address.

A fund was opened in England in order to defray the cost of the memorial, and the cost of the erection was defrayed from money voted by the Legislative Council of Sierra Leone for that purpose.

## NEGRO COLONIZATION IN WEST AFRICA.

*African American*  
There is no effort or intention of European Governments having possessions in West Africa, or of Europeans having business interests here, to colonize these possessions at present or in the future. Though thousands of Europeans are engaged in the service of the various Governments and trading and mining companies, they do not intend to make West Africa their home. They are usually on contract with one of the Governments or with trading or mining companies for one, two or three years, at the end of which periods they return to their European homes. Government officials claim that the country is being developed solely for the native and that there is neither purpose nor hope to make it a "white man's" country. At present, at least, this appears to be the purpose of the various governments excepting Liberia, the Negro republic, which invites colonization of American Negroes of financial means and education. Even Syrians and East Indians coming to West Africa to engage in trade return periodically to their Asiatic homes. Of the few American Negroes who have found their way to West Africa to settle in Liberia, 99 per cent, are unprepared to meet the economic conditions and express regret at having left America. These, excepting a few who can not secure passage money, return to the United States. Some have been assisted by the consul in securing passage on sailing vessels returning to America. Few,

other than well-educated American Negroes, can accommodate themselves to the existing racial, religious and economic conditions, the natives always considering them foreigners.

The British colonies have enacted laws holding masters of vessels responsible for passengers landed in the colonies, excepting those passengers under contract to engage in service either for the government or for some business firm or company considered financially responsible by the government, or those convincing the government authorities that they have sufficient money within their possession to pay their return passage from the colony. The Kamerun government requires each person not a native of Africa and not engaged by the government or by responsible business people in the colony to have in his possession 2,000 marks (\$476) and the Woermann and other steamship companies require such passengers to deposit 500 marks (\$119) each against return passage to port of embarkation. While I am not certain, I think the rule holds true for French West African possessions. Thus it will be seen that Liberia is the only place American Negroes can well attempt to colonize. The impression gained by conversation with various government officials of the different colonies is that the American Negro is not desired.

The consulate is informed that "Chief Sam," of the Gold Coast, with the assistance of some American Negroes, claims to be at the head of a scheme to colonize the Gold Coast colony or some part of the colony, and is now organizing a large party of Negroes in Oklahoma.

My advice is to select some well-informed person to make a thorough investigation, visiting the particular section in which they intend settling, before they pay any part of their passage to West Africa. It is quite evident that some of these schemes are in every sense fraudulent.—From a Consular Report.

## STUDY OF NEGRO PROBLEM OBJECT

Tennessean Spends Three Years in Africa.

*Chattanooga News*  
Ernest Sevier Cox Making a

Careful Investigation.

*6-9-14*  
Graduate of Vanderbilt University Talks of Research Work in Different Countries.

Ernest Sevier Cox, a native of Louisville, Blount county, graduate of Roane college and a post-graduate of Vanderbilt university and of the University of Chicago, who has spent three years in Africa and one in the East Indies, making a careful study of the negro policies of the European government, was in the city Monday en route to Atlanta, where he will spend a month's vacation and then proceed to the West Indies and Brazil to supplement his investigations of the conditions of the negro.

In an interview with a News reporter Mr. Cox gave an interesting story of the manner in which the different countries visited govern the negroes.

Mr. Cox said: "The king's writ runs without hindrance throughout the British dominions with the exception of the swamps about Lake Bangwello in North Rhodesia, and in certain portions of the southern Soudan. The swamp dwellers of Bangwello have lived for generations in fear of the more powerful adjacent tribes, and their isolation cuts them off from communication with the recent changes in Central Africa.

## German vs. English Policies.

As for a comparison of German and English colonial policies, said Mr. Cox, it was difficult to compare the two. It was easier to contrast. The British rule was a civil rule with little military force at the back of it. The German rule was in fact, if not in name, a military occupation. The natives respected the British, but they feared the German. They sometimes gave reluctant obedience to the British, but they obeyed the German with alacrity.

"The German rule," said Mr. Cox, "is absolute, but it is paternal. It aims to develop both land and people.

"Portuguese rule at present," continued Mr. Cox, "as in the past, is not successful. It is not in permanent force outside of the range of the forts.

"The Belgian rule is by no means as heinous as has been portrayed. The Belgians seem to possess the Latin characteristic of being either on terms of entire equality with the negro

of being severe overlords. The reported atrocities were greatly magnified. They were in most cases the outcome of former native customs of rule and punishment, and were possible only in isolated districts, where the Belgian direct influence was weak.

## French and Italian

"The French are noticeable in that they accord political equality to the negro, even to the extent of having black men from Africa sitting in the French parliament; but, in spite of his theoretical limitation, the French official in Africa is an overlord of the higher type.

## Blending of Black and White.

"The real trouble," said Mr. Cox, "is to prevent the white race in Africa from becoming 'negroized.' For eight thousand years the white man has been an invader of Africa, and there has been but one end to each occupation—mixture of black and white blood and consequent decline in mental capacity, resulting also in a decline of the civilization which the white man has inaugurated. The ancient Egyptian was white; the modern Egyptian is half-caste. The Egyptian of today is the white man negroized, but his mental capacity is that of the hybrid. The ancient white Egyptian inaugurated early civilization; the modern half-caste Egyptian relies on full-blooded white men to decipher the records of the early white civilization, to reinstitute the system of irrigation, to administer justice, and to place finance on firm footing, and to supplement them from their negroid selves.

"The progress of Africa," said Mr. Cox, in conclusion, "depends upon the white Africans remaining white. The Portuguese readily blend with the negro. The French lost Hayti through admixture, and have not learned a lesson from their downfall. The British are reluctant to admit the colored man to equality, but black blood is not a complete bar to white society if the colored man or woman possesses property. Only the Germans draw a color line. In the German possessions a man must be entirely white to rank

*Economic Aspect of this action is to get use of slaves for economic purposes. Nature & European when of slavery.*

## SLAVERY IS DEFENDED

## FOR GERMAN COLONIES

Governor of German East Africa Is Opposed to Its

Abolition. *4-22-14*  
*Constitution*

Berlin, March 21.—A brief, defending slavery for the colonists, declaring that its immediate abolition would lead to native risings, is handed in by the governor of German East Af-



rica, Dr. Schnee. In response to a resolution passed by the reichstag last year, calling for the termination of household slavery by January 1, 1920, Dr. Schnee has reported that there were as late as 1905 and 1906, while there are about 185,000 slaves in the colony at present—many of them captives in wars as late as 1905 and 1906, while others are being imported even today from Portuguese East Africa and British Cape Colony. But the number is steadily growing less.

A law passed a few years ago liberates all children of household slaves born after 1905; deaths are further reducing the number of slaves; many are able to buy their liberty from sums ranging from \$2 to \$15, and, in addition, many owners are voluntarily giving their slaves freedom.

The governor predicts that slavery practically will have ceased to exist without further restrictive measures by 1930, and pleads against setting any fixed date for a general emancipation, which, he declares, would ruin many plantation owners, provoke rebellion among the native farmers and cost the government at least \$2,000,000 to indemnify owners for the loss of their property.

The governor uses arguments that had a familiar ring in the United States sixty years ago. He says that the negro by no means feels the lack of personal liberty as a hardship, that the slavery is a decidedly patriarchal character, that the labor exacted is light, that they are given certain days each week to cultivate their own little garden. By a general emancipation the aged slaves, who are now fed and sheltered by their owners when no longer able to work, would be thrown destitute upon the world.

In discussion of the report in the budget committee of the reichstag the socialists and clericals sharply criticized the attitude of the government, behind which, they averred, was the self-interest of the plantation owners, seeking a cheap supply of labor. Advertisements from colonial newspapers, offering to sell or buy slaves were read by the socialists, who declared that the government was favoring and even promoting the slave trade, and a clerical leader alleged that German planters organize regular man-hunts to get labor for their plantations. Dr. Solf, secretary of state for the colonies, admitted that the law has been interpreted to justify compulsory recruiting of native labor for plantations, and that grave infringements of the law had been committed by native soldiers with the knowledge and consent of their white officers.

The native population of Africa is at best steadily shrinking under contact with the white man. It has been thought that under wars and the introduction of scientific medical methods the negro population in Africa would grow rapidly. Diederich Westermann, professor at the Oriental seminary of the Berlin university, declares on the contrary that the depopulation is steady and rapid. He cites the report of a Catholic missionary, Father van der Burgt, who after twenty-two years' work in German East Africa found that the native population in that time had decreased a third, if not a half. Infant death rates of from 47 to 80 per cent, and a surprisingly low birth rate are factors which missionaries observed in Togo, the Cameroons and other African colonies, as well as German East Africa.

**AFRICA AND CHRISTIANITY.**  
To the Editor of The Age:

I note with interest your article in last week's Age on "Can Africa Be Christianized?" Also your advice to Negroes to support the slogan of Bishop Hartzell, who wishes to claim Africa for God. Does not Africa already belong to God? That fact is that whatsoever and whenever a man is taken for God, it generally means the domination of the white man and the humiliation and extinction of the

brown, red and black man.

I agree with you that Bishop Hartzell thinks differently from Dr. Blyden, but not necessarily more wisely. With all the years of labor it is known that Christianity has made little headway against the religion of Islam even with the toleration of Mohammedans. What chance would Christianity have ever had, had the followers of Islam been hostile? What is needed by Christian missionaries is the spirit of appreciation. I am sure the good Bishop knows that the average Christian missionary is regarded by the orientals as arrogant and ignorant. We all know that many of the condemnations of the Africans are made for want of knowledge regarding the natives, their customs and sentiments. I regret that years of experience does not seem to improve the Christian missionary along this line; but Methodism and all other isms may know now, for all time, that they can never do to Africa as they have with the Indian. The climate of Africa will continue to swallow up the white man and God will leave that legacy as a heritage of the dark race. I, therefore, agree with Dr. Blyden, who claims if Africa is to be redeemed "We must arm the Negro."

It is also true that the black men who embrace the religion of Islam, enjoy a privilege unknown to any who embrace the Christian religion.

The color of his skin, the texture of his hair is no barrier in the realms of Islam. Can any Christian nation state the claim truthfully? Let us hope that the Negro race will never aid in any campaign that will cause the millions in Africa to bend the knee to white man's prejudice. For every dollar given, every prayer offered (if prayers count), will be as a nail driven in the coffin of the Negro race. We shall as, the Hon. Fred. Douglass did, "hesitate to surrender all to our religion and set of religionists who sell women for wine and babies to buy Bibles." To supplant the religion of Islam with Christianity will mean to strike from Africa the dignity and impressions of kings and queens, the spirit of nobility and brand him with American ideas of "Uncle Tom," "Aunt Jerminia" and little "Topsy."

The blacks in Africa will never submit to Christian religion as interpreted by the white man. The slogan should be "Appreciate and co-operate." "Co-operate with Islam and make progress." Any other course, when it becomes known to natives, will mean the opening of new graves for Christian missionaries. Anyone who claims that Dr. Blyden did not believe in God is lacking in information. Dr. Blyden, when retiring from public service, speaking of Benard Shaw, who advised his countrymen to abandon the idea of God and Bible, wondered if Benard Shaw had ever read the Bible. "We advise," said Dr. Blyden, "that our countrymen are very different. There is nothing in that sacred book, properly interpreted, but will make for the peace and salvation of the African. I advise you, therefore, to hold fast to the sacred book, whatever the deficiency of the God of Benard Shaw. We will not argue the point, but the African's God is not powerless, his unwearying and sleepless vigilance over this race will end only when there is not a man left with Negro blood in his veins, and that will be when the cloud-capped towers, the gorgeous palaces, the solemn temples, the globe itself, yea all which inherits shall dis-

solve. And like the baseless fabrics of a vision, it leaves a wreck behind. Africa belongs to God and the Africans."

GEORGE YOUNG.

New York City

## REFORMS IN CONGO PUT INTO EFFECT

### Gradual Change Expected to Cause Colony in Africa to Cease to Be Burden to Belgium

BRUSSELS, March 28.—Reforms in the Congo which were urged by King Albert, in his address to Parliament, are being put into effect gradually and the prediction is made that the colony in Africa, soon will soon cease to be regarded as a burden to Belgium, or as a source of criticism from the powers, as was the case under the late King Leopold.

The large deficits recorded each year since the Congo was incorporated into Belgium, have made financial help one of the first needs. The government plans to grant this by indorsement of all the past and future debt of the Congo.

It is also proposed to grant the colony a greater administrative autonomy.

The colonial government is to be transferred to Boma or to an even more central point so as to enable the Governor to receive the various district presidents and to permit him to frame adequate laws, inspired by real necessities of each district. It will also make possible the institution of a regular yearly budget which does not now exist.

Another reform is the re-organization of the judicial power, modifying it so as to give certain colonial agents, police power such as exists in certain British colonies. This will secure for the white people a greater prestige in dealing with the natives.

### HOW WHITES DISPOSSESS COLORED NATIVES.

Under the caption of "Mexicanizing East Africa," the Chicago Evening Post of the 11th instant published an editorial which we reproduce as revealing and explaining the method by which white men, especially Anglo-Saxons, not only establish themselves in the country of Colored peoples, but eventually take away even the land from the natives and put them into a condition of serfdom. The Post says:

The land grabber is showing his mischievous and dishonest hand in British East Africa. What happened 1911 and Liberia feels, it is said, that the Mexican peon under Diaz is about to happen the African native, if steps are not taken to prevent his disinheritance by the greed of the white settler.

A labor commission appointed by the government, has reported the result of its investigations. Under existing laws the natives are granted land reservations in order to provide for their economic and industrial independence—the only safeguard against slavery. But the white men look with disfavor upon these laws. They want land and they want labor. By dispossessing the native both these ends can be attained. There will be more land for the white man, and the black man, having no soil of his own, will have to go to work for his Anglo-Saxon oppressor.

Lord Delamere, who owns 180,000 acres—a fairly comfortable estate—thus presents his view point:

"If every native is to be a landholder of a sufficient area on which to establish himself, then the question of obtaining a satisfactory labor supply will never be settled."

The noble lord is delightfully frank.

He ingenuously advocates reducing the native to a condition of utter dependence in order that he may be forced to toil for the white landowner. But others are even more outspoken. A Mr. Howitt objects to any effort to instruct the native in the cultivation of his own soil, since it tends to make him independent; while a Mr. Boyce boldly urges the abolition of the reserves, their division among the white settlers, and the driving of the natives into the bamboo jungles, from whence cheap labor may be recruited whenever necessary.

The commission opposes these demands, but leaves a dangerous loophole for further aggression in the suggestion that the reserves may be too large.

It is interesting to discover here the repetition of history. In the settlers' attitude we see the beginnings of feudalism, the foundations being laid for a landed monopoly. The native will not be the only sufferer. In process of time, if this tendency is not checked, the small white landowner will find himself edged off the soil by the Delameres and Howitts and Boyces, and the old story will be told again in this new land of a dominant plutocracy built on stolen property "rights" and a dependent many driven to servitude by hunger and poverty.

LIBERIAN FINANCES CONSIDERED BY BANKS

John Lewis Morris, Secretary of the Treasury for Liberia, and Dr. Ernest Lyon, the Liberian consul general to the United States, arrived in New York City Wednesday for a conference with representatives of the National City Bank and the Kuhn-Loeb Company regarding an agreement upon disputed points of the Liberian funding loan of \$1,700,000. This loan was floated in 1911 and Liberia feels, it is said, that it has been humiliated by some of the conditions imposed by the representatives of the holders of the loan.

Reed Paige Clark was named by the United States as receiver of customs during the life of the loan. One of the

first points wherein he and the Liberian government differed was as to his paying the Liberian frontier guards out of the customs duties. The Liberians contended that they should have the privilege of paying their own forces, and this claim was allowed. There are other disputed points, however, which have been made known to Secretary of State Bryan and others directly interested.

On Thursday, June 11, Secretary Morris and Consul General Lyon will take up with the interests that floated the loan the disputed points. Both gentlemen were in Washington Monday, when they held conferences with Counselor Johnson of the State Department, Third Assistant Secretary of State Phillips and Paul M. Warburg of Kuhn-Loeb Company. Mr. Warburg, it is said, protested strongly against newspaper reports that his firm contemplated a financial dictatorship for Liberia.

This government has given its moral sanction to the loan of 1911 and whatever is done will have the final say in shaping the policy for its collection and liquidation.

Mr. Morris will remain in the city until Sunday or Monday, but Dr. Lyon will leave for his home in Baltimore Friday night. The gentlemen will be guests of honor at a dinner given by Philip A. Payton Thursday night.



Africa - 1914

## Current

THE ABORIGINES SOCIETY AND THE, *the African Review*  
 O'DONNELL  
 SIR—In the article reproduced in the AFRICAN TIMES AND ORIENT REVIEW, Mr. Hugh O'Donnell asserts that the Anti-Slavery and Aborigines Protection Society is "discreetly silent" upon the proposed changes in the judicial procedure of Nigeria. May I point out that because the Society does not shout its doings from the house-tops, it does not follow that the Committee is doing nothing in a quiet and effective manner behind the scenes. It might also enlighten Mr. O'Donnell in regard to the Society's work, to enquire who is responsible for drafting most of those questions put to the Colonial Secretary in Parliament, which your correspondent appears to highly approve, but without apparently connecting the Society in any way with this most effective method of assisting Native races.

I am, Sir, Yours faithfully,  
 "Worcester Lodge," (Signed) JOHN HARRIS.  
 191, East Dulwich Grove, London, S.E.

## The Slave-Driving Colonists in East Africa.

The most earnest attention of our readers, as well as of the members of the League of Justice in particular, is called to the accompanying article from the *Daily News* of the 3rd instant. It will be seen that the leading Liberal organ has to admit the existence of a vast league of British slave holders in East Africa, with the object of seizing all Native lands and forcing the free Natives to become cheap labour serfs in the British colonies in East Africa. The Natives are to be forbidden to own land, in order to be forced to give cheap labour to the White monopolists. As we stated in our remarks on the New Slave Ordinances in Nigeria, the *Daily News* also has to admit that "there are planters who commend the virtues of the lash in forcing the free East Africans to become the cheap labour serfs of the alien invaders and slaveholders. Yet England—a hundred years ago—was the land of Universal Emancipation! The London concession companies and dividend rings are changing all that."

### "THE LAZY NIGGER."

"British East Africa is one of the lands which have got the reputation, on scanty grounds, of being a white man's country. As a consequence not a few white men have gone there and in one fashion or another acquired large estates. These white landowners have thereupon developed two strong desires—for more land and for more labour. Both can be satisfied only at the expense of the Natives. A Labour Commission was appointed by the Government to look into the question, and in the June number of the *Contemporary Review* Mr. J. H. Harris analyses its report. Much of the evidence can only be called amazing. One witness, Lord Delamere, who owns 180,000 acres, says: 'If the policy was to be continued that every Native was to

be a landowner of a sufficient area on which to establish himself, then the question of obtaining a satisfactory labour supply would never be settled.'

"There is no pretence of bothering about the Natives' welfare in this. But other witnesses are, if anything, more brutally candid. A Mr. Howitt 'did not favour the idea of Natives being taught better methods of agriculture in the Reserves, on the grounds that, if they were taught to work in the Reserves, the tendency would be for them not to come out at all.'

"A Mr. Boyes goes even further. He suggests that the Natives should be deprived of their Reservations—which should be divided up among white settlers—and be driven into the Bamboo forest. Thus at one stroke the white man would get land and cheap labour, though incidentally the Native would be ruined. It is not surprising after this to find other planters advising a system of forced labour, under which the Government should divide out all the Natives among the settlers; while yet others commend the virtues of the lash when Natives are too prosperous to leave their own lands for the dignity of labour with these civilised and civilising Europeans. Nor is it astonishing to come across a planter who thinks all this can be made grateful and comforting in the ears of Parliamentary critics in England if it be called 'forced education.'

"It is some satisfaction to note that the Commission does not favour the modest demand of the planters for slavery. They recognise that the only satisfactory labour is that which is voluntary. On the other hand, it is disturbing to note the Commission recording that 'the general opinion of the country'—meaning thereby of the planters—is that the Native reserves are too large. That is very dangerous doctrine. The evidence given before the Commission can leave no doubt in a reasonable mind that the planting community in British East Africa is engaged in a conspiracy to deprive the Natives of their lands and to impose upon them practically slavery. The influence of these planters is great in England, because they have weighty financial and political associations. They have already won notable and terrible victories in their particular sphere over both the local and the Imperial Government. The dispossession of the Masai for their sake is a recent and dark tragedy. Not the slightest encouragement, therefore, should be given in any official document to the planters' conspiracy, and it is to be hoped that a watchful House of Commons will stiffen the resistance of a not too sturdy Colonial Office. If the policy urged by the planters be persisted in, not only will the Natives be reduced to misery, but they will be goaded into revolt. That is the opinion of independent observers who have studied the matter on the spot."

## Survey of the Colony and Protectorate of Sierra Leone, and of Freetown.

### II.

According to the sequence of events the survey of Colonial and Provincial lands will in due course give weight to the opinion which had more than once appeared in these columns that the once frequent alterations and re-arrangement of the jurisdictions and boundaries of the Colony Proper, as distinct from the Protectorate, made for the most part during the last administration are impolitic and prejudicial to the interests and welfare of the people, and productive of unforeseen difficulties as to the tenure of land in both the Colony and Protectorate.

Sir Frederick Cardew's division and classification of the districts of the Protectorate, as far as the best on record, did not include a line of ~~provincial~~ lands, and for strategic purposes are second to none. Sir Frederick divided the Protectorate into five districts, namely, Ronietta, Bandajuma, Panguma, Karene, and Koinadugu; the names of some of these are now a matter of history; the districts of Bandajuma and Panguma no longer exist. Sir Frederick did not interfere with lands in the Colony Proper, British Quiah and Sherbro, which from the respective periods of their cession became part and parcel of the Colony remained as they were. There were no Northern Sherbro, no Headquarters district of the Protectorate, both of which at the present time contain large slices of Colonial lands.

It was during the administration of the predecessor in office of our present Governor, that is during the administration of Sir Leslie Probyn, that the policy of patching up Protectorate lands with Colonial lands was inaugurated. Sir Leslie, evidently moved with the intense desire of increasing the revenue of the Colony, of abolishing the distinction in administration of the Colony and the Protectorate, and of introducing a uniform system of administration in both countries, set to work in altering Sir Frederick Cardew's division and classification: the district of Panguma was first abolished, Bandajuma followed in succession; both districts were rearranged and called Railway district and Central district; then comes Northern Sherbro district, etc. Changes appear practically every year, until in the year 1909, the districts of the Colony and Protectorate were classified and arranged into seven districts, namely: Freetown Police District, Headquarters, Karene, Ronietta, Railway, Koinadugu, and Sherbro districts.

After the close of Sir Leslie Probyn's official connection with this Colony, Acting Governor G. B. Haddon-Smith carried on the policy of Sir Leslie in this respect to the extremist point by practically slicing off from the Colony the whole of the country in Turner's peninsula including such towns as Bendu, Runtah, Mosali, Morkate Gbapp, Bullum, Morbay, etc.—lands which from times



immemorial were in the Colony,—and adding it to the Protectorate, and putting such towns populated by British subjects under Protectorate system of administration and rule, the result is that practically British Sherbro now consists of the towns Bonthe, York Island and Mocolo, etc., and Songo town in the Headquarters district is now the eastern terminus of the peninsula of Sierra Leone. Some of the difficulties and medley which are the offshoot of this delimitation of the Sherbro district of the Colony are as follows, namely: (1) ownership by private individuals of lands in the Protectorate. Native Law Ordinance of 1904 vests all lands in the Protectorate on the Tribal Authority, that is the Paramount Chiefs, Chiefs, Headmen and people of the aboriginal Native population. Non-Natives cannot own lands in the Protectorate. The question consequently arises as to whether the provisions of the last named ordinance in relation to the tenure of land in the Protectorate can be applied to lands in the Northern Sherbro district of the Protectorate?

Besides the country known as Turner's peninsula in Sherbroland referred to above, the Imperreh country which originally formed part and parcel of the Colony, and is noted in history as the cradle of cannibalism and cannibal practices, is also included in the Northern Sherbro district of the Protectorate. Imperreh was in pre-Protectorate days a sub-district to Bonthe with a resident District Commissioner, and it was in this country that District Commissioner Hughes and his wife were foully murdered during the raid of 1898. Merchants, traders, and other persons have legitimately acquired freehold lands in these places, their title deeds in respect of which are duly registered in the Public Registry of the Colony. Will they be dispossessed of their freeholds because such places originally in the Colony were subsequently by legislation transferred to and brought under Protectorate rule? This question is most important and pertinent to the subject of the rapid progress and development of the Protectorate. Financiers and Capitalists are taking advantage of the Palm Oil Ordinance in acquiring concessions of land in the Protectorate under that ordinance. Will freeholders of lands in the Protectorate convey and give legal titles to the purchasers of such lands?

*To be continued.*

## The Provincial Courts Ordinance: Nigeria.

A typical case is that of one, John, a native of Aboh, who was employed as a cook to a European miner in the Naraguta district in the Northern Provinces. He was accused of extortion, arrested and taken to the Police Officer at Naraguta. He was never taken before the Resident, the proper person to try him, but was locked up for over a fortnight by the Police Officer who investigated his case. Eventually the Police Officer sent to inform him in the Guard Room that he had been sentenced

to five years! This happened in August last year. A similar case is that of John Chukama, also a cook to another European miner, who, not long after engaging this man, raked up a charge against him for threatening to stab him with a knife. He was soon taken to the Police Officer at Naraguta who, as usual, investigated his case. He was kept in the Guard Room for over three weeks without being brought before the Resident to be formally tried. Eventually he was informed that he had been sen-

tenced to seven years imprisonment! From what his friends were able to gather from him after his sentence, it appears that, after having been detained about three weeks without trial, the Police Officer came down one morning and simply ordered him to go and work with the gang of prisoners; not long after this he was informed by the Police Officer's clerk that he was in for seven years. This case also happened in August last year.

There is also another case of one, Moma Maifone, servant to a Mr. Chartres, an Assistant Commissioner of Police at Naraguta. This Officer charged his boy with the theft of his liquor and confined him in the Guard Room. He kept the boy there for over a month without bringing his case before the Resident's Court. After such a long detention in the Guard Room, a police sergeant-major one day came and informed him that he was given seven months. Some time after this, the sergt-major came again and informed him that his sentence was not seven, but eighteen months. This happened, like the others, last year.

Another instance is the case of a Native called Hamabini. This man was employed by a Mr. Hutchinson, a miner, as interpreter. Some time in June last year his employer charged him either with stealing tin or being in possession of stolen property. It appears that he was taken in the first instance to the Alkali, who sent him to the Resident, but Mr. Hutchinson being absent, the Resident ordered him to be taken to Naraguta where, on arriving, he was taken before the Police Officer who made some enquiry into the case. Hamabini was then flogged and removed to gaol. After being in gaol three weeks, the Police Officer's orderly went to the prison and informed the unfortunate man that he was in for five years.

The authorities would do well to enquire into the pitiful cases of these prisoners, who, in view of their long sentences, should be serving time, either in Zungeru or Lokoja gaol. The prisoners might, or might not, really be guilty of the crimes alleged against them, but whichever is the case the fact remains that they were entitled to a formal and legal trial in Court before being deprived of their liberty and sent to gaol in the fashion and under the circumstances above related. The Resident who should have tried them never saw them in his Court. It was the Police Officer apparently who did everything. But if it was the Resident who actually awarded those sentences upon those Natives, it must be through the bare reports only to him of those

cases by the Police Officer. Anyone can therefore easily see what the much extolled judicial system of Northern Nigeria really is—a system which is wholly for the prosecution of the Native. Such a system under which the defence has such a poor chance can never, surely, be conducive to the welfare of any community.

The Times of Nigeria (T.N.) 21st

## Tembuland Election

The results of this election which were promulgated a few weeks ago have really roused the feelings of native electors of this constituency. There is nothing that strikes so forcibly a native who has been an ardent student of South African problems, as the attitude displayed by our European brethren in this past election. I am not only expressing my own feelings of surprise in this election but am repeating what I have heard said by many worthy gentlemen.

It is little else than a source of amazement to us natives as a rising nation, that at least our enlightened European brethren should encourage racialism in this fashion. The two coloured candidates who contested for the seat have not failed because they were not qualified politically but on account of their black skins. The Rev. B. Ross from the commencement made a very reasonable appeal to the European electors in logical language, explaining why the natives were so anxious to have this one seat in the P. C. not from any racial point of view, but because natives believe that a candidate of their own colour would be of great help to them as well as to the other leading statesmen in solving the native question which puzzles the leading thinkers of the educated world. Really I admit the fact that there are white people who are true friends of the natives but they are very limited in number. These with a mistaken idea, that they know a good deal about natives and wishing to do good for them, go and make a mess in some respects; this proves the necessity of a native representative.

One may rightly say, there is room for shame in their national reflections. As a civilised community we natives have been represented by men of their own race in the past and natives voted for them according to their merits. I therefore, do not see why our leading white

people should be so partial when natives have men of their own colour qualified to represent them as well as whites, when they should be glad to see from their own soil springing up such worthy natives because such are the results of their teachings and prayers. At this stage one has to decide that a white man is a real foe of the natives, although during the investigation of the Lands Act Commission, it was widely spoken that the scattered white people among natives are a sort of instrument in developing furthering the interests of the natives.

This paradoxical position of the natives is both his hope and despair. It is his capacity for the development and his continual failure to be perfect. It is astonishing to what an extent the natives trust the white men. Because one of the coloured candidates said that traders should be safe guarded because they are there for the good of the natives not of their Bank-Books.

However, a straw shows the way the wind is blowing and the last in the load breaks the camel's back. Natives can no more afford to neglect the lesson taught them in this election.

When we see freedom passing from us and the whole land being grasped by the golden claw so that the generation after us shall be born without freedom, to labour for men who have grasped all, shall we hold our peace?

This election was neither carried on political lines nor Christian spirit, although white people are better known as people of fair fight in this case they may be rightly spoken of as people creeping silently upon their bellies in the dark to stab, like a subject people, to whom no other course is open?

When in the circle of my own small life all is dark and I despair, hope springs up in me when I remember—that something nobler and fairer may spring up on the spot where I now stand. Thanks for the use of your columns.

Your obedient servant.

A. K. XABANISA.

8th April 1914 K. W. T.



Africa - 1914

## Current CITY HALL ENTERTAINMENT.

### PRESENTATION TO CONGRESS

*Abantio Batho*  
WELCOME TO DELEGATES.

In connection with the South African Native National Congress, last evening the delegates attended a concert given in their honour in the City Hall, Kimberley, by Mr. Isaac P. Joshua, junior Vice-President of the A.P.O., Mr. P. W. Mama, ex-Secretary of the Kimberley Troubadours.

The concert consisted of a bioscope and variety entertainment by the Greenpoint Wesleyan choir, the Kimberley Troubadours, and Joshua's Bioscope Company. The manager of the bioscope was Mr. Isaac P. Joshua; the manager of troubadours, Mr. Sidney Motlhabi; choir conductor, Mr. P. W. Mama; accompanist, Mrs. J. J. Van der Riet. The musical part of the programme was as follows:—Overture, Mrs. J. J. van der Riet; vocal march, "Rally to the Standard" (R. Pickard), Choir; solo, "Beloved, awake" (Valentine Hemery), Mr. J. S. Kokozela; part song, "Good Morrow," Choir; song, "Sympathy," Miss Frances Xiniwe; chorus, "Awake, Aeolian Lyre" (J. Danby), Choir; song, "Five o'clock tea" (Pontet), Master St. Leger Plaatje; pianoforte duet, Waves of the ocean, Missrs Ntsiko and Xiniwe; glee, "Vuka, Debora" (J. Knox Bokwe), Choir; duet, "The minute gun at sea" (King), Miss Hammond and Mr. Mama; song, "Goodbye" (Motlhabi), Mr. J. G. Motlhabi; chorus, "Cherubim and Seraphim," Choir. The singing was excellent, and was much enjoyed, and the pictures aroused deep interest, and occasionally caused roars of laughter.

### TEXT OF ADDRESS.

During an interval Mr. Kokozela presented a framed and illuminated address to the Rev. J. L. Dube, President of the South Africa Native National Congress, from the local branches. Dr. J. E. Mackenzie and Mr. H. van Rooyen were present, and spoke on behalf of European and Cape coloured sympathisers respectively.

The following was the text of the address:—

To the Rev. J. L. Dube, Principal, Orange Industrial School, and President, S.A. Native National Congress. Reverend and dear sir,—We, the officers and members of the Kimberley and Beaconfield branches of the South African Native National Congress, beg to tender to you, in the name of the native and coloured inhabitants of the Diamond Fields, a hearty welcome to the City of Kimberley.

This is but a small token of our esteem and appreciation of your continued interest in the welfare of your countrymen. Your devotion to them is evinced by the rapid growth of the Ohlange Industrial School, founded and maintained by yourself, practically without State aid. That we stand not alone in recognising this fact is shown by your unanimous election, in your absence, to the Presidency of this organisation by the Kimberley branch of the A.P.O. and

Chiefs and representative natives of South Africa.

We are thankful for the spread under your guidance of the cause of union among the various native tribes of South Africa, particularly in the north. This, we believed, to be due to your rare organising qualities, which show that our confidence in you has not been misplaced.

We are grieved to note that, notwithstanding repeated representations, our women folk in the central South African Province of the Union are still suffering humiliation under iniquitous laws. May the day not be distant when these laws shall be repealed, and the sanctity of African womanhood be preserved.

The legislative tendencies against colour have during the past two years been alarming. We therefore hope that Congress will, during its present session, petition Parliament for the repeal of the drastic clauses of the Native Land Act; failing which, ways and means should be devised to send you to England as the head of a delegation to find out on the spot if it is the will of our Sovereign Lord the King that the dark races of this portion of His Majesty's Empire should by law be debarred from earning an honest livelihood, and acquiring and occupying land except as serfs.

In conclusion we pray Almighty God to bless you and yours with long life and good health, that the happiest experience may accompany you in your life work, and that the loyal black millions of this sub-continent may continue to benefit by your natural gifts and ripe experience. The Rev. J. L. Dube referred to the co-operation and sympathy of the coloured people, and the interest taken in the

by their distinguished leader, Dr. Abraham. When he saw all this sympathy and could not but feel there had been no Union. The O. F. S. spirit of discrimination was spreading over this Union until it had even reached Cape Town. When he saw the harmonious spirit here on these Diamond Fields he felt that the spirit of the O. F. S. might even disturb them. The very first thing they did after Union was to try and abolish their Supreme Court and place them under the Judges of the Bloemfontein Bench, and the only reason they could give for that proposition was that it cost £5,000. Did they ever hear of a Court of Law being established for money-making purposes? He remembered Mr. Sol Plaatje in Capetown, and how he was so upset about the matter at the time. He thought if he (Mr. Plaatje) had had his own way he would have torn the Union Constitution and re-enacted the old Cape Constitution. He was very glad they had in this Congress an organisation which represented and had the confidence of all the races of South Africa, and that it could therefore speak with a certain degree of authority, and were in the circumstances, listened to with a certain degree of attention. (Hear, hear.) He was afraid he would not be able to accompany the deputation to England, if one was appointed, because of the pressure of his educational work. Mr. H. van Rooyen, on behalf of the Kimberley branch of the A.P.O. and

other coloured sympathisers, extended a welcome.

### DR. MACKENZIE'S REMARKS.

Mr. J. E. Mackenzie, in welcoming the Congress, on behalf of Europeans, desired them in their proceedings to ever remember what a debt they owed to the missionary pioneers, notably that great white man, David Livingstone. He said there were many disputed and disputable points in connection with what was taking place in the Legislature just now. He had no hesitation in saying the representations of a body like this carefully weighed and worded, and persistently pushed, could only have one result, and that the best result for themselves and South Africa. Do not let them think there was any lack of sympathy among the white people, or any idea of degrading the native races. That was not so. At present there was a great deal of political movement and object in everything said and done. Many of the Acts passed had been makeshifts to secure a certain majority, certain supporters in the present House of Assembly. This was a matter which they could overcome; it was a matter which they could turn to their own good. They knew it was to their highest good that they should be the loyal, hardworking, peace-loving men and women that they were, and that they should secure the good opinion of everyone around them, not by pandering to what others desired, but by doing their work honestly and straightforwardly, and by so doing ultimately they would rise to the position they deserved. He was there to give them every encouragement in their union, from which he expected great things. He knew they would be very careful in the selection of their officers, and see to it that all their work was done in a most punctilious manner, and done slowly, and when once they had taken up a position, after careful thought, persistently maintain it. Let their work be done with the outlook that their whole manhood and womanhood were of essential value to the South African nation. It was impossible to consider anyone should say nowadays, "This is going to be a white man's country." He would like anyone of any colour to remember some of the noblest hearts in this country beat behind black skins. (Applause.) There were lives which had been sacrificed and deeds done in the history of Africa by the black man which were unsurpassed for courage, for devotion, and for perseverance. The speaker instanced the two Natives who brought Livingstone's body from Central Africa, and the young voorlooper who became the St. Augustine of Angonaland.

The National Anthem closed the proceedings. *Diamond Fields Advertiser.*  
**NATIVE CONGRESS.**  
*Abantio Batho*  
**CONFERENCE OPENED BY BISHOP**  
**GORE-BROWNE.**  
5-6-14

A special Conference of the S.A. N.N. Congress opened on 27 Feb. in St. John's Hall, Kimberley, the meeting being called to consider the position under the Native Land Act. The

Conference was to have been held at Nancefield on the Witwatersrand, but, owing to the existence of martial law, permission to have the assembly there was refused by the Prime Minister, but granted after notices convening the Conference at Kimberley had been issued. About 80 delegates attended on Friday, and they came from all parts of the Union. The Rev. J. L. Dube, of Natal, President of the Congress, was in the chair from the afternoon—he having being unable to arrive in time for the opening—and until his arrival the Vice-President, Mr. S. M. Makgatho, officiated.

Among those present were Malunge, Prince Regent of the Swazis; and Mr. Vilakazi, Secretary of the Queen Regent; Chiefs Mogale, of the Bapo; Mamogale, Rustenburg District; Mokgathe, of the Baphokeng; Manjope and Moiloa, of the Bahurutshe, of the Western Transvaal; and Dinkoanyane, of the Bapedi tribe, Lydenburg. The officers of Congress in attendance were: The Vice-President, Mr. S. M. Makgatho; Treasurer, Mr. P. K. I. Seme, B.A.; Junior Treasurer, Mr. T. M. Mapikelo; and the Hon. Secretary, Mr. Sol T. Plaatje. The Organising Committee of protest against the Native Land Act were represented by Messrs E. M. Cele (Treasurer), H. Selby Msimang (Hon. Secretary) and S. Msane, (Organiser). The proceedings having been opened with hymn and prayer, the Bishop of Kimberley and Kuruman (Rt. Rev. Wilfrid Gore-Browne) read as a lesson Psalm cxxi.

### THE BISHOP'S ADDRESS.

The Bishop afterwards addressed the Congress, and said: My Brethren,—It is a great pleasure to-day to see you face to face. I see faces I have known in Johannesburg and Pretoria, and it recalls to my mind many things of the past, the endeavours we have made together to try to do the things that are right in the sight of God, and to obtain such conditions that the people should be free to live their own lives rightly. I am glad you give me the opportunity of speaking again, but I don't propose to keep you long, because it is not to hear me that you are here to-day. I should like to recall two things particularly to your minds before you begin your deliberations. The first is this: that nothing is good for any part of a country which is not good for it all. (Hear, hear.) I mean that small parts of a population are inclined to think "if we get what is good it does not matter what becomes of the other parts." You have only got to r. the history of other nation.

and other people to find out that any principle of selfishness is of itself ruin to the people who were selfish. In America people try to get what they call a "corner" in trade. That means to say that all the people who have got wheat say: "We will not sell any wheat until the people are so hungry that they will give us very big prices for it." You get 'corners' which are made in this way, but they find presently that the whole country rises against the people who do these things. Again and again in the history of the world some little party or some rich men have tried to get everything for themselves. Now nothing could be more unhappy in this South Africa than that any part of South Africa should say: "We will keep everything for ourselves." In my own heart I am convinced that the Government of South Africa is quite clear on this point that, for the good of South Africa, they must not injure any one part. General Botha is

### A MAN OF A GREAT MIND.

He has no idea of trying to capture the land for the white man. ("Question.") It would be the worst misfortune for the white man if it happened. (Hear, hear). Sooner or later the principle of selfishness would fall back upon the white man himself. Now, if this be true, it will act exactly in the converse direction also. Nothing will be good for you which is not good for the whole of South Africa. What is required in every citizen of South Africa is that he should have a public spirit. He must not ask himself just what would be nice for him, but what would be good for the whole of South Africa. The principle that the whole country should be managed as a general scramble, in which each man has to try to get for himself, would mean that every man would be miserable. It would be just as sad if the white people, yellow people, black people, were each trying to see how much as a people they could capture out of the whole. So that I hope in your deliberations you will always keep to the thought of a great South Africa in which justice shall be done to all. (Hear, hear). Remember that God does rule kingdoms, and that the kingdoms which do ill perish. We are still children; God forbids that we should perish. Let us

rather do the will of God, and go on to great things in the future. (Hear, hear). That was my first point. The second point that I wish to bring to your mind is this: Sometimes people will throw away a very good thing because of a very little trouble, or



sometimes they allow a little suspicion to make them refuse a great opportunity. I think I may boldly say the Act which you are going to consider has

### CAUSED REAL TROUBLE.

It was passed rapidly, and the consequences were not entirely foreseen, and one has heard, very sad stories of men wandering about with their cattle, and no home and no place for them. That you should ask relief for such people is perfectly natural. (Applause.) But if you say every clause and every word of an Act which causes so much trouble is bad, you may be too precipitate—too quick. You will find very often that there may be jewels hidden in blue clay. You know that in Kimberley you find diamonds in blue mud. If someone offers you blue mud, and you say very quickly "No, I don't want any of our blue mud," you may be very sorry when you find what is in it. (Laughter.) If the Government were to tell us they have got a scheme for making half-a-dozen new Transkeis, and we said "No, the Act had been so troublesome we won't take half-a-dozen new Transkeis," we should be very foolish. What one feels is that you may in many places be very anxious, and that if you begin with the supposition that Government wishes to do anything to hurt you, you will very likely look at the Act in such a way that you will find nothing good in it. Or if you take it for granted that the Commission which is inquiring about the land cannot arrive at any wise conclusion you have beforehand made up your mind that there can be no diamond in the blue clay. It is a very troublesome business getting diamonds out of blue clay. Why, you find it often difficult to get mealies out of their husks. And you must not be surprised if it takes a lot of thinking before you find out which parts of the Act are good and which are bad, because the question is already prejudiced by the Act having been pushed too quickly upon the people. I think you will see that my one desire is that you should turn the thing inside out, and see it from every point of view before you decide. (Applause.) My experience has been that there gets a strong feeling against a motion, and you can get nothing considered except that you won't have it at any price, but you are much more likely to get your way if you say "This part is bad, that part is good, and ASK FOR THE GOOD."

For my part I will sincerely pray that He will guide your deliberations and I think whatever be the result may trust out of this great good will come. When men are bearing and for-bearing with one another in working out a great

cause they are learning much. (Applause.) I do wish you God's blessing on your deliberations. (Applause.)

Mr. Sol. Plaatje announced that the President of the Congress had been delayed by the business of his institution in Natal, but he hoped to be in attendance in the afternoon.

Mr. Makgatho then thanked the Bishop for his attendance and address. They very much appreciated His Lordship's kind words of encouragement. It had been the speaker's pleasure to meet Bishop Gore-Browne in Pretoria, and His Lordship was the first Bishop to do them the honour of opening their Congress. (Applause.) They met the Bishop, however, not in happiness, but sorrow.

It was the united cry of natives in all parts of South Africa which had brought them together. Not forgetting the diamond in the clay, they must also bear in mind the thing which was hurtful to the child. He had never heard of a father saying to his son, "Look here, I am preparing some food for you, but during the time I am preparing it, stay in the rain and get wet." He did not dispute that there might be some good for South Africa in what was going on. It might be possible the Government were intending to establish six new Transkeis, and that the enquiry being conducted would do some good; but if it were true the Commission was going to find diamonds in the blue clay, what reason could be given for turning up the black man's hands during Kimberley, and a discussion arose, which he inquired? There was all the more reason why the black man should be permitted to hire some ground, especially as he was barred from buying any. He asked the Bishop to remember them in his prayers, and he hoped that the Government might pay more attention to justice and less to colour.

He said that because they knew they had not only the Bishop's sympathies but his co-operation. The meeting expressed its thanks by loud and according to the Bishop and South African Native Congress. The enthusiastic round of applause, in response, the Bishop acknowledged the warmth of the welcome, and assured the Congress that nothing was nearer his heart than that justice should be done to all men. He believed the welfare of South Africa was inextricably bound up with justice to all people. He thought he could show by history that the Native people had always responded to fair treatment. It was extraordinary how kindness, and the least a Bishop could do was to wish that God's will should be done. (Applause.)

The Bishop, who was accompanied by Archdeacon de Rougemont, was afterwards introduced to several chiefs at the Congress, and he then left. Congress proceeded to the calling of the roll and routine business, an adjournment taking place about one o'clock.

### AFTERNOON SESSION.

At the afternoon session the Rev. J. L. Dube presided, and apologised for having been unable to attend the opening ceremony. He had been informed, and was glad to hear, that they had had a splendid address from the Bishop of Kimberley and G. Kuruman, and he trusted their meetings would be followed right through in the spirit of union and happy relations.

The Secretary proceeded to read correspondence. Several telegrams had been received from representative Natives

wishing Congress success and expressing the best sympathy with its objects. Chief Modise, councillor to the Paramount Chief in Basutoland, telegraphed approving of the subjects to be discussed. Mr. Theo. Schreiner, M.L.A., (Tembuland), wired: "Best wishes for successful Congress."

Mr. Harris, K.C.M.G., M.L.A., wired: "May your deliberations bear good fruit."

The President said he had received personal letter from Senator W. P. Schreiner and Dr. Haggard, wishing them success. Senator Schreiner hoped, if he could make it convenient, to attend the Congress.

The Secretary gave an explanation to the delegates of why the Congress was held in Kimberley instead of Johannesburg, as originally proposed. Permission was refused for the meeting at Johannesburg owing to the existence of Martial Law.

The President, amplifying the Secretary, said that when permission to hold a meeting at Johannesburg was refused, they felt the matter was so urgent that they decided to hold the meeting at Kimberley. There was no time for delay, as after June 16 they would have no opportunity to plead for the Imperial veto. If they failed to secure redress by, first, a petition to the Union Government, there would have been delay in sending a deputation to England.

A delegate took exception to the shortness of the notice of the change to Kimberley, and a discussion arose, which was ended by Prince Matenge remarking, "We have not come here for your disputes. We have come in answer to the cry of the people, and come to witness the appointment of a deputation. The sooner you settle the better." (Applause.)

The Chiefs were at this stage introduced to the Congress, after which the President said that those who had heard the greetings read from different places would not doubt the widespread influence of the enthusiastic round of applause, and the fertile brain of their distinguished lawyer, Mr. Seme, framed the constitution of the Congress in a way which made it possible for them to be presided over by their own Princes and Chiefs. They had heard South Africa was inextricably bound up with justice to all people. He thought he could show by history that the Native people had always responded to fair treatment. It was extraordinary how kindness, and the least a Bishop could do was to wish that God's will should be done. (Applause.)

The Congress proceeded to discuss internal affairs, and adjourned at six o'clock.

## CHIEF SAM SHOWS UP; THEN LEAVES

*The N. York Age 2-19-14*

### Mysteriously Disappears, Said To Be Collecting Money In Delaware

## DENOUNCED AS IMPOSTOR

### Prince Frederick Bouman, a Native of Africa, Claims Chief Sam Admitted to Him He Was Not a Real Chief.

## SKIPPER QUILTS IN A HUFF

### Dr. Ernest Lyon, Liberian Consul General in United States, Communicates With the State Department.

Chief Sam, head of the Akim Trading Company, Ltd., who is promoting the African colonization scheme, put in his appearance in these parts last Monday, but he did not remain very long. "He came right in, turned right around and walked right out again."

Chief Sam was seen Monday on board the steamer Curityba, which is lying at the end of a snow-covered pier in the Erie Basin, Brooklyn. He was heard giving his forty followers, who are suffering greatly from the snow and cold, words of good cheer. But Tuesday Chief Sam had departed as suddenly as he had appeared. It is said that he is in Delaware collecting additional funds for his enterprise.

Prospects of the steamer Curityba which is to be christened the Liberia sailing at a near date for Galveston are not particularly bright. Aside from the breakers the colonists are apt to encounter on the high seas, if they ever get off, they are now threatened with many other kinds. Capt. Edward Hauck who has been engaged to navigate the ship to Africa, has severed his connections with the Akim Trading Company Ltd., and has applied to the Legal Aid Bureau for assistance in getting money due him.

Dr. Ernest Lyon, the Liberian Consul General in this country, has communicated with the State Department at Washington and asked if anything could be done to prevent Chief Sam from renaming the steamer Curityba the Liberia. Dr. Lyon asserts that Chief Sam is inducing the Negroes of the South-

west to go to West Africa, where the territory is under British control, and that to name the steamer the Liberia is misleading.

### Native African Wants Chief Sam Arrested.

In the meantime Prince Frederick Bouman, a native African, who has been in the United States for a number of years, is denouncing Chief Sam as an impostor and has appealed to the local authorities to arrest him. Prince Frederick Bouman declares that Chief Sam confessed to him in the African tongue that he was not a real chief.

Prince Frederick Bouman made the following statement to an Age representative: "I was born in Unyora, Albert Lake, Manza, British Africa, and I have traveled in the United States, England, Japan, Calcutta, Java and other countries. About three years ago while in this country I was induced to buy some stock in the Akim Trading Company, 1821 Dean street, Brooklyn. Sam at the time was the moving spirit of the proposition. I did not get a receipt for the last money put into the business, and Sam kept putting me off until one day I cornered him and we had words. He admitted to me, in the African tongue, that he was not a chief, but acting for the chiefs of the Gold Coast."

"I told him that he would get in trouble in this country representing himself as an African chief, but he assured me that he had fixed everything up before he left the Gold Coast. A few months later I went to California, sailing for a trip around the world. I returned to the United States about a month ago and I heard all about Chief Sam and his scheme to take the Negroes of this country to Africa. Liberia is the only place that is open to immigration in Africa, and I have asked the British Consul here, as well as the police, to investigate Chief Sam's scheme before he is allowed to leave with the steamer for Galveston."

Over one hundred Negroes from Oklahoma and the Southwest are said to be in Galveston, Tex., waiting for Chief Sam and his steamer to take them to Africa. For a number of weeks it is reported they have been wandering around the wharves asking if there were any tidings of the immigration ship which was to take them to the Gold Coast.



## Native Deputation from South Africa.

Cable advices from Cape Colony bring us the news that a deputation of South African Natives sailed by the *Kinfauns Castle* in order to lay the grievances of the South African Natives before the Imperial Authorities. The deputation consists of the Reverend John Dube, a highly educated Zulu who has studied in America, the Reverend Dr. Rubasana, late member of the Cape Provincial Council, and Messrs. Saul Msane and Sol Plaatje. Before sailing the deputation had lengthy interviews with General Botha and Lord Gladstone. It is understood that these gentlemen endeavoured to dissuade the deputation from proceeding to England, the Prime Minister pointing out that the Land Act affirmed the principle of the separation of the two races in the best interests of both, and that it was simply an instalment of legislation designed to provide a lasting settlement and put the Natives in a better position than they occupy to-day. Instructions had been issued to administer the Act so as to avoid hardship. The course the deputation was embarking upon would prejudice their cause, as the Parliament and people of South Africa would not allow any outside interference.

The correspondent of the *Daily Telegraph*, London, who had an interview with the deputies the day before they sailed, says that they informed him that there is very grave dissatisfaction with the management of Native affairs by the Union Government. Although the Natives Land Act is not yet fully in force, farmers are taking advantage of it to injure the Natives, especially in Natal: thousands of the Natives have been driven off their holdings with nowhere to go, and many have been compelled to sell their stock at ruinous prices, and to sink from the position of tenant farmers to labourers at 10s. or 15s. a month. A bitter complaint is made that these hardships might have been avoided if the Government had been in better touch with Native opinion, and although the Native Affairs Department is doing its best, Natives are being driven off lands intended for European reserves before provision has been made for them elsewhere.

It is understood that the deputation will ask the Imperial Government to exercise its right to veto the Act, but if the South African authorities are correct, the assent of the king has already been guaranteed even before the passing of the Act.

In addition to the Natives Land Act the deputation will lay other grievances before the Imperial Authorities, notably the failure of the Union Authorities to inquire adequately into the killing of two Natives by the defence force during the January disturbances, and the circumstances connected with the recent emeute at Jagersfontein. They will also endeavour to convince

Government that the latter have no right to hand over the Protectorates of Basutoland, Bechuanaland and Swaziland, to the Union Government without the most rigorous guarantees.

The despatch of this deputation is stated by the *Daily Telegraph's* correspondent to come as a surprise to the public in South Africa, who have heard practically nothing of these grievances, and that the action now being taken serves as a reminder that the time is probably not far distant when the coloured people and Natives will begin actively to agitate.

"Speaking in the House of Assembly last night, Mr. Meyler, one of the Natal members, said that the Natives and coloured folk were beginning to think they ought to exist for themselves. Denied the franchise they would resort to direct action, organising themselves into industrial combinations. Mr. Meyler protested that he was not putting such ideas into the Natives' heads. From his intercourse with their leaders he was convinced that the ideas were there already. This speech has caused some sensation!

The warnings of General Botha and Lord Gladstone as to the probable result of the deputation's appeal to the Imperial Authorities, are a confirmation of the threat held out by Mr. Dowe of the Native Affairs Department at the South African Native National Congress, held at Kimberly on 1 February last, when he told the assembled delegates that sending such a deputation would be a huge mistake, and would put back the clock of the Native Affairs Department many hours, and asked whether they thought "the Crown was going backsteps upon the decision already announced, that it would refuse its assent to the Natives Land Act." It could be surprising that the Home Government could promise to sanction an Act before its being passed, if there were not a precedent of the same complacency to the Union Government in the approval of the "Immigrants' Regulation Bill" last year with full knowledge that the Bill did not contain the provisions which the Colonial Office had intended to be indispensable to its consent.

One of the principal objections of the Natives to the Lands Act is the provision which gives the owners the power of exacting six months' labour without wages in lieu of rent, which is rightly cribed as a form of slavery.

*African Times and Orient Review*  
THE OMANHENE AND CHIEFS OF EASTERN AKIM.

In a recent issue we published the Address presented by the Omanhene and Chiefs of Eastern Akim to Sir Hugh A. Clifford, the Governor of the Colony, on the occasion of his visit to the district. Every reader must be impressed by the spirit of care for the welfare and advancement of their country and people which this document displays, and which will, no doubt, be appreciated by Sir Hugh Clifford, who has shown himself so appreciative of the position and rights of the Chiefs among their people. No better argument could be found

for our constant contention that the indigenous institutions of the West African peoples are not only eminently adapted to their past wants, but are capable of development and adaptation to the needs of advancing progress. We sympathize heartily with the Address in its plea for a Government School, and trust His Excellency will comply with this request. The proposal for a Native Tribunal composed of the Rulers to settle the boundaries between Tribal lands, which are such a fertile cause of litigation, is eminently statesmanlike. We hope to see such a Court established not only in Eastern Akim but in every part of the Colony. The wisdom shown in issuing sanitary bye-laws covering all the requirements of Towns Ordinance will, we hope, be rewarded by Eastern Akim being spared the application of that ordinance which has caused so much friction elsewhere, and that these enlightened Rulers will be allowed a free hand in the development of Municipalities along Native lines. We congratulate Omanhin Ofori Atta and his Chiefs on their public spirit and statesmanship.

## Survey of the Colony and Protectorate of Sierra Leone and of Freetown.

The sum of £3,000 is provided in the Annual Estimates of Revenue and Expenditure of the Colony for the current year for the work of surveying the Colony and Protectorate at an estimated total cost of £15,000; and the sum of £1,550 for the work of surveying Freetown, the estimated cost of which is unknown.

In connection with the former work the Acting Governor informed us in his Address on the Estimates, that a survey of the Colony and Protectorate is urgently required with special reference to the demarcation of private lands in the former, and of Chiefdoms in the latter, and that steps have been taken to place Sierra Leone on an equality in this respect with other Colonies and Protectorates in tropical Africa. The Acting Colonial Secretary supported His Excellency, and added, that at present we have no map on which the boundaries of Chiefdoms in the Protectorate can be accurately delineated.

The latter work, namely, the survey of Freetown in connection with the scheme of drainage and road construction of Freetown in respect of which it is proposed to spend the sum of £172,000 in the course of the next few years. Both works are progressing before the middle of the rains.

The effect of the survey of Colonial and Provincial lands have so far created in some individuals feelings of uneasiness and anxiety, and in others difficulties and unexpected troubles. Intelligence has reached us that the village folks of Wellington, Hastings, Waterloo, etc., fail to understand and appreciate the meaning and intention of the survey of the suburban villages, which action to them signifies the confiscation and acquisition by the Government of their agricultural or farm lands. In certain parts of the Headquarters district, Waterloo, Hastings, etc., the villagers have to a man resented the action of the Authorities and stoutly objected to the demand of payment of licence for the use and occupation of their farm lands. Their ancestors have from time



immemorial obtained possession of several tracts of agricultural lands which they put under cultivation, and these descended to posterity both by rights of succession or purchase. Long possession, occupation, and cultivation have created rights of ownership. It is inconceivable how the Authorities could regard the claimants to agricultural and farm lands in the villages as squatters. We are curious to know what evidence of title is required by the Authorities in respect of private lands in the villages, the demarcation of which, the Acting Governor says is urgently required.

Foreigners of both classes, friends as well as foes, ignorantly harp upon the supposed or alleged aversion of the Creole population to agricultural pursuits or farm cultivation. We wonder whether they have ever seriously considered the subject in all its aspects.

Another barrier has been created by the Government to profitable and successful farming. The poor village folks who practically subsist on the products of cultivation are not only required to pay the tax for their huts, but additional taxes are now imposed in the form of licence for the cultivation of ancestral agricultural lands, a thing unknown and unheard of in day of yore; licence, we understand, is to be obtained for the felling of trees in the forests. Where is the money to come from? Is it not a fact that lands in all the villages were not originally granted to private owners by the Crown, and that those upon which substantial buildings are erected have changed hands in the villages by mere act of purchase without the legal formalities of title deeds, registration, etc.?

Is it equitable to dispossess the villagers of their ownership of his land but himself individually and demesne, simply because they could not produce or trace their title from a grant from the Crown? We are not in sympathy with the scheme of surveying Colonial and Provincial lands, and demur to the statement of the Acting Governor that such survey is urgently required; the large sum of £15,000 for the accomplishment of this work could have been profitably devoted to revenue-producing scheme.

The statement of the Acting Colonial Secretary that at present there is no map on which the boundaries of Chiefdoms in the Protectorate can be accurately delineated is very amusing; if the successive tours in the hinterland of the Colony by successive administrators from the time of the late Sir Samuel Rowe to the time of Sir Frederick Cardew, the Founder of the Sierra Leone Protectorate.

If the laborious work of Sir Leslie Probyn in the development of the Protectorate—Sir Leslie, whose labours were chiefly directed in the delimitation and demarcation of the several districts of the Protectorate have not produced an accurate map of the up-country, we are afraid an accurate map is an impossibility.

—From *The Colonial and Provincial Reporter* (Sierra Leone)

## Native Lands Bill of South Africa and the British Empire.

*May 13-1914*  
The Parliament is still in session in which Sir Gilbert Parker, M.P., said that the grant of responsible Government to South Africa was premature. Events in that sub-Continent before and subsequent to that statement have confirmed it with undeniable completeness. When Chief Dingaan ruled in the Transvaal a horde of Boers, poor and ill-clad, begged for permission to dwell on the Chief's land and to work farms for their own maintenance. This permission was, according to African etiquette, willingly granted; and as an earnest of the Chief's consent the emigrants made certain "presents" to the Chief according to African customary law.

When prosperity smiled on the agricultural efforts of the Boers they asserted claims of ownership adverse to the title of their landlord, who for that reason ordered the trespassers to quit his land. The reply of the Boers was the armed resistance which ended in the historic triumph of Boer treachery and deceit, and added "Dingaan's Day" to the Boer Calendar of South Africa. Thus the Transvaal became Boer.

Colonial greed and obliquity goaded King Cetewayo of Zululand to the Napoleonic but unequal fight with England which "Rorke's Drift" and "Isandlwana" illumine history's pages with; and the opposition and moral rectitude of the immortal Bishop Colenso failed to prevent the destruction which overtook not only the Zulu's ownership of his land but himself individually and his tribe collectively. Thus Zululand became a portion of the Empire. The amicable relations between Chief Lobengula and Dr. Jamieson ended contrary to the expectations of the Chief, and Rhodesia unlimited was added to the Empire.

But the comprehensive cunning which removed Dingaan from the Transvaal introduced perpetual dependence and disfranchisement into the purely domestic character of slavery in South Africa; and it gradually extended the status of helotry until every South African, except the Boer, found himself included in that class of the community which cannot possess any right, but which may be allowed by the Boer to exercise as privileges what are in themselves rights. The British, who had up to this time supported by means peaceful and unpeaceful all Boer claims against the South African, suddenly found themselves in Pretoria, bracketed with the South African as fellow helots; and the South African war ensued. The quantity and quality of lives expended by the Empire to obtain victory over the "religious" protégé of England, and the vast sums of money spent to maintain that campaign, failed to instruct England; and with an amazing lack of reflection which has been confused with political generosity, she fulfilled the comprehensive ambition of the cunning Boer of Dingaan's days by transferring the whole of South Africa, lock, stock

and barrel, to the Boer. And the Boer, crass, ignorant, cunning and anti-British, now in turn permits himself to be called "the British of South Africa."

Common poverty and the same quality of rapacity herded the Continental Jew and the Boer together in South Africa, and to-day Jews and Boers are labelled "British" and live under the protection of the Union Jack, which they use only for un-British and anti-British purposes.

In shameless abuse of the "constitutional" neutralness of the Crown, the Boer Parliament has deported British subjects without any process of law, and obtained the consent of the Governor-General to this act of brutal lawlessness. In furtherance of this congenital inability to respect the rights of others, the Boers in Parliament assembled have, in the teeth of Native opposition, passed a "Native Lands Bill," voiding all immemorial and present Native title to land, turning the Native into the highways, and making free labour to the European the only condition of his existence in his own country. This enactment has at last shepherded all Native South Africans into one camp, under the head of one national society, which has petitioned the South African Parliament against this new law of theft. But England again, as in the old days, is determined to assist the Boer. At a meeting of protest against this Bill, Mr. Dower, the Secretary for Native Affairs, and an Englishman, warned the South African leaders that the Government had already, before the passing of the Bill obtained the Royal Assent, or the guarantee thereof, to it, and that a petition to Parliament or a deputation to England to His Majesty has no prospect of success; while the failure of the latter will assuredly incur Boer displeasure and revenge against all Native South Africans. Guarantee of a hypothetical case! Is this one fruit of the Parliamentary Veto episode, *temp.* Edward VII.? But the South African still believes that King George V. has power and will to prevent or cancel the effect of wrong when brought to his notice.

Boer ignorance and immorality, with their posse of British protection, has ripened Native intelligence and susceptibility in South Africa to a remarkable degree. The proclamation by mine managers of Native efficiency in the mines, where the necessity of white labour is rapidly dwindling into negligible proportions, is indicative of the direction of the current in South Africa.

But while Boer intelligence remains in its primitive crudeness, and his sense of right and wrong knows no application which does not concern his private personal interests, British prestige will always remain an unfriendly intruder in South Africa; and so long as His Majesty King George V., when his African subjects seek to approach him, and lay their grievances before him, is screened off by officials who have never disclosed any ability to understand the duties of a king or ruler, so often will the African feel that the sole aim of British rule in Africa is rapine, murder and exploitation.



# Africa - 1914

## Current

### NATIVE CONGRESS.

#### SECRETARY OF NATIVE AFFAIRS ADDRESSES THE CONGRESS.

#### MR. DOWER'S WARNING.

*Barth Botha*

*J-3 [Continued.]*

The South African Native National Congress continued its sittings in St. John's Hall, Kimberley, on Saturday (Feb. 28th), the Rev. J. L. Dube presiding over a full attendance of delegates.

The morning session was devoted to a discussion of financial business, and the proceedings were not of public interest. In the afternoon, however, when the attendance was swelled by the presence of local natives as visitors, the Congress obtained special interest and importance from the visit of the Secretary for Native Affairs, Mr. E. E. Dower, and his recognition of the standing of the Congress afforded the members much satisfaction. Mr. Dower was in attendance to hear the views of the Congress on the Natives Land Act, and with him was Mr. Barrett, Inspector of Native Labour.

#### OFFICIAL WELCOME.

The President of the Congress introduced Mr. Dower, and said they were very greatly honoured by the visit of a high official of the Government. Mr. Dower held a very important position as head of the Native Affairs Department, the right-hand man of the Minister for Native Affairs. Ministers for Native Affairs came in and went out, but Mr. Dower remained. He believed no white man was more familiar with their lives and their interests than Mr. Dower. On behalf of the Chief's present, on behalf of the delegates, and those they represented, he welcomed the distinguished official and greeted him. As it was the desire of all the natives of South Africa to be loyal, it was their duty to rise and show their loyalty to this representative of His Majesty's Government.

#### MR. DOWER'S SPEECH.

Mr. Dower, (Secretary for Native Affairs) expressed his deep gratitude for the hearty welcome. He did so for himself personally, and also as repre-

setative of the Government. Their expressions of loyalty to the King were such as the officers of the Department knew they could always expect from the natives. But there was no need to speak of the loyalty of the natives. In the troublous times just passed through they had, when told exactly what the position was, adopted the proper attitude. His next word was to thank them for the opportunity they had given him of meeting representatives of the natives from every part of the country. This was a country governed by the people, and it was impossible to govern it well unless those in power kept in touch with the people. (Applause.) It was well that the Government should instruct him to be present in order that they might know the Government were anxious to manage the affairs of the native people in such a way as to meet the wishes of the people themselves. (Applause.) That was, he thought, the first occasion when any officer of the Government had met the native people in Congress, and he sincerely trusted in respect of the whole people of the country, of whatever nationality they belonged to, that this would not be the last occasion. Even in their own homes, in their domestic lives, the father would gather his children round and consult to what he thought was best to be done in any matter. And, important as it was that that should be done in the domestic circle, it was much more important that it should be done in regard to the affairs of the native people of a State. Having said so much, he wanted to give

#### A WORD OF WARNING.

He recognised by the way in which they had received the remarks he had just made, that they thought it was important the Department of State should keep in touch with them. (Hear, hear.) His word of warning was this: Whenever they had a permanent officer representing the Native Affairs Department attending their gatherings, do not let them intrude into or discuss any matters which might affect party politics or were of a contentious political nature, because the officer would then be out of Court, and have to remain dumb. This the speaker emphasised again, and reminded the Congress that officers of the Department had high traditions of service to observe, and which they adhered to. The speaker next explained why the Government had to refuse permission to hold the Congress in a martial law area. Permission was refused, just as

the same course was taken in regard to other bodies. But knowing the purpose of the meeting the Government had no objection to it being held outside the martial law area, and the fact that a permanent officer of the Native Affairs Department was allowed to attend showed the Government had no prejudice in the matter. Proceeding, Mr. Dower said that no one felt more than he did that the interests could not be well looked after unless those in charge of their interests kept in touch with them. (Applause.) He knew the object of that meeting, and how seriously the natives regarded the matter. From the time he was a boy in the service of the N. A. D. he knew how serious an affair was the land interest of the natives. He was born in a country which belonged entirely to coloured people, but that country no longer belonged to the coloured people. Of their own free will they had disposed of their property. They had had ownership thrust upon them before they realised what the responsibilities were. For the benefit of the uneducated natives he would say that it was difficult to place on an ignorant people the responsibility of ownership before they realised what the responsibilities meant. Mr. Dower pointed out that from the very early days

#### RESERVES WERE SET APART

for the natives. That was what then the native peoples desired, and it was what he believed, the bulk of them desired today. It was, in fact, carrying out the policy of territorial separation of the races, to which he believed the President agreed in principle. But in the old Cape days the broad policy was to keep the path of progress open for any people of the country. Therefore without those reserves provision was made for individual tenure, and under the system then devised provision was made so that there could be no disposal of land without consent of the Government, the idea being that ownership should be protected—even against the owner's wishes sometimes—against disposing of the land. This system continued until they came down to the Glen Grey Act—it was only in the Cape there

was this development in the early one case of that kind in South days. At the time of the Glen Africa there were just as many Grey Act the great fear was the as the number of tribes represented there. But let him (Mr. and dispossess the native of his Dower) pursue the point a little land. Therefore provision was further, a painful lesson that made under that law by which the Chief taught him. One of not merely the people, but the their own Chiefs said to him the individuals who made up the time was going to come when people, could hold on to their here and there individuals were property, and they would be going to be ordered off the land protected in doing so by the Crown, which had belonged to their forefathers. This land would be in the Cape so far, and years had wanted for development of some kind or other. They would be the time when all the colonies of ordered off the land they had South Africa had joined together, been occupying for one hundred years. As individuals they could not buy this land; they had not the means. As a tribe they could only do it if the Government assisted them. And the request, which sunk into his heart, was this—

#### AFTER UNION, WHAT DID THEY FIND

from the native point of view? In the Cape the position remained as it was, and the laws protected the people there; in the Free State the possession of the people was vanishing away; in Natal half of the native population directly and indirectly as they were on land which they could not claim as their own; and in the Transvaal half the native population was on land which they could not call their own. Mrs. Dower well understood the position with the Native Land Act. His purpose had been to show when he was approached by them that, in respect of the lands of a tribe—a tribe occupy which were mentioned in the schedule to that Act, the Native people within those lands had put to the paramount officer their charter of protection, and question, "Why cannot I pay that by means of the Native rent which I am paying to the Land Act they had the charter of protection extended. It was order that Government may reduce my debt, and the land be my own, as it was originally?" He was speaking of the case of a very nearly trenched on a matter Chief, with his people, occupying which became politically contentious. What he could wish them to understand was this, that and his people had been occupying the Land Act meant anything. He would not wish them at all, it was only an instalment of legislation. It was only an Chief and his people were unlawfully deprived of that property that was made clear by the Act. That was not even the question itself. The Minister who introduced the Bill, and saw it through but the point that he did raise the House, said in plain words was that this money he was paying this Act meant anything at all in the shape of rent might meant that additional areas very well go to the Government in order that he might be secure in possession. And if there was an extract from a letter addressed by General Botha to the President of their Congress, as follows:—



From the wording of the petition it seems clear that you are under a misapprehension as to the effect of the Act. The Act does not prohibit, but it restricts the sale, lease, or mortgage of land by or to natives in any part of the Union—that is to say, no European can dispose of land to a native, and no native to an European outside the scheduled areas except with the approval of the Governor-General. It must, therefore, be understood that there is provision for dealing with exceptional cases. Parliament has deliberately decided that these restrictions must remain in force, as a temporary measure, until further legislation based on the report of the Natives Land Commission, has been passed. When the time arrives for introducing such legislation, it is the intention of the Government to make full legislative provision for such

**GRADUAL EXPROPRIATION OF LANDS**  
owned by Europeans within defined native areas as may from time to time be necessary, for the settlement of natives on such lands under a regularised system for the acquisition of land by natives within such areas, for the gradual extension of the system of individual tenure wherever natives are sufficiently advanced to appreciate its advantages, and for the good government and the local administration of affairs in native areas by means of Native Councils and otherwise.”

If that programme, said Mr. Dower, was fulfilled in respect of any people in this world, would they want more? He wanted to refer to what had been, he would not call it an agitation, but a programme carried out by leaders conscientiously and in the best interests of the native people as soon as the Land Act had been passed. There had been misunderstanding of the Land Act, and misrepresentation of its provisions. He did not for one moment believe that any such misrepresentation had been other than conscientiously made by any of the leaders of their Congress. With regard to the explanation to many of the people, he would say this, that those explanations had left a

### DISSIPATING THEIR ENERGY.

His feeling was that if the leaders of the natives wished to best serve the interests of the native people, they should have organised the natives in every centre of native unrest, so that the claims of the natives of those parts could be put before the Commission in a way that it could fairly and honestly deal with them. He felt further that such local committees would be a means by which the local officers could be informed, and the Government advised of any hardship created under the Act, because they had the promise of the Government that they would endeavour to meet such cases in every possible way. They had been dissipating energy. There had been no committee which had represented any case of hardship to Parliament with the exception of the O.F.S. committee, though their President had represented a number of cases. There had not been one case represented to the Government of hardship where the Governor-General had refused to give relief. He had heard speeches, read letters, and had conversation on cases of supposed extreme hardship, but there was not one complaint on account of the Governor-General's refusal to give relief. As a permanent officer of the N.A.D. no one could be better pleased than he was when he said the Congress had determined that in the first instance, at any rate, they would adopt what he regarded as constitutional measures. They had petitioned the Prime Minister, and received his reply. Their petition indicated that, if they were dissatisfied with the reply, they would then appeal to Parliament. He was not there to dissuade them from that course at all; he would rather say it was their proper course, if they felt dissatisfied. But he also said that they almost anticipate any appeal they made would be fruitless. and that they

intended to send a deputation to England. “I can only repeat,” said Mr. Dower, “what I have said and explained very fully to many Natives in private conversation; if you adopt that course you will be making what I regard as.

### A HUGE MISTAKE.

The one who moves that a deputation should be sent will put out his hand and move back the clock of the Native Affairs Department so many hours. (Laughter.) You will understand that under the Union Act the people of this country govern themselves. The autonomy which has been granted to the people of this country cannot be interfered with in the way in which you wish, except through the act of the Crown. I put it to you, as sensible men, is the Crown going back on the decision which has already been announced—that the Crown will not refuse assent to the Native Land Act? We have, unfortunately, in this country men of high knowledge, men desirous of promoting in every way the best interests of the country, forgetting that there is a practical side of life and continually beating the air. I am making no accusation against any individual at all, but I have seen men in this country beating the air. It is my business every day to study these things from three points of view: from the point of view which I always observe first, the interests of South Africa as a whole—(hear, hear);—secondly, the interests of the N.A.D., and thirdly the interests of the individual and community concerned. Concluding, the speaker said he wished to emphasise what was in the reply which Mr. Dube had received. Since Union the Native people had never had anything of the kind. “Here is your path of progress, and kept wider. What more do you want? (‘Homes.’) If you can walk along that path of progress, if you want more than this, then it is for you to show that you have walked and deserved it. And I am one of those who believe

### YOU CAN DESERVE IT.

But let me warn you that at your meetings, such as this to-day, you have views expressed and feelings voiced that you cannot, I believe, as honest individuals, say represent the views of the native people as a whole, (“Yes, we can.”) You may differ from them. I have perhaps means of ascertaining what are the facts better than anyone of you; and

even when I go on my travels I myself can learn personally that the views of the Congress are not always the views of the natives. I in no sense wish to deprecate your Congress. I believe you have representatives from every part of the country who are honestly striving to help to create a state of affairs which will be not only in the interests of the natives, but in the interests of the whole country. (Applause.) There is absolutely no question as to your desire to do everything you possibly can to help forward the interests of the natives and of South Africa as a whole.” (Applause.) Mr. Dower then thanked the Congress for its welcome to him. He hoped they would remember there were other missionaries besides themselves, and he thought that by following the rule which he had said guided him, they could all, each in their own way, do something towards promoting the interests of the whole country. That he hoped would be the result of the deliberations of the Congress. (Applause.)

[To be continued].

## The League of Justice.

*The African Times*  
“Justice is the God of this lower world of ours, our great omnipotent guardian.”—Thackeray.  
*And Orient Review.*

### OBJECTS.

1. To secure for the coloured races throughout the world justice at the hands of the democracies of Europe, Asia, America, Australasia and South Africa.
2. To limit the growing bureaucracy so as to ensure due consideration for native laws, customs and methods of administration.
3. While recognising that racial distinctions are not necessarily in themselves an evil, and that equality between races, like equality between individuals, will probably be reserved for the millennium, to preach always and everywhere the doctrine of Freedom, Fair Play and Good Fellowship.

Membership is open to all Europeans and non-Europeans desirous of securing justice for all men regardless of race or colour.

The MINIMUM annual subscription shall be sixpence, which should be sent to the Hon. Secretary.

DUSE MOHAMED,

158, Fleet Street,  
London, E.C.



Africa-1914

Current

## CHIEF SAM AND PARTY ARE IN PORTLAND, ME

Rumored That Curityba is to  
Join "Holy Ghost and Us  
Society's" Fleet

## COLONISTS LOSING FAITH

*The New York Age*  
Several Reported to Have Deserted Chief  
Sam in New York—Only 29 Accompan-  
ied Leader to Portland.

3-19-14

Special to THE NEW YORK AGE

PORTLAND, Me., March 11.—The steamship Curityba, which was bought some weeks ago by the Akim Trading Company, Ltd., to carry the followers of Chief Sam to Africa, reached this city last Monday. In the party are twenty-nine Negroes, including Chief Sam, the promoter of the colonization scheme.

While the Curityba lay in the Erie Basin, Brooklyn, forty men and women lived on board the ship. It is rumored some of the members of the party deserted Chief Sam upon learning that instead of sailing for Galveston to pick up nearly one hundred colonists, who are reported to be in destitute circumstances, instructions had been given to set sail for Portland.

When interviewed by a representative of THE AGE, Chief Sam refused to discuss the report that several of his former loyal supporters had lost faith in his colonizing expedition. An admission was made by members of the party, however, that the Curityba left some of Chief Sam's followers behind in New York when it sailed from the Erie Basin flying a Cuban flag.

There is a rumor in circulation that the Curityba is to be added to the fleet of the Kingdom Yacht Club, controlled by the "Holy Ghost and Us" Society, at Shiloh, whose head, the Rev. Frank W. Sanford, has been in the Federal Penitentiary at Atlanta for two years.

The Curityba is commanded by Capt. L. S. McKenzie of Cambridge, Mass., formerly sailing master of the Barracouta, one of the Shiloh fleet. The Barracouta and the Coronet have been in the harbor all winter. Chief Sam and the heads of the "Holy Ghost and Us" Society have been seen in conference several times this week.

Three years ago the Shiloh leader attempted to establish a colony on the West Coast of Africa, but his fleet was wrecked at Sangomar, northwest of the Gold Coast.

Chief Sam refuses to make public why he suddenly changed his plans and sailed for Portland instead of Galveston. It is thought, however, that he became

dismayed over the refusal of Sir Courtnay Bennett, the British Consul General at New York, to give him permission to sail under a British flag to British port.

The charge is made by Negroes in Boley that the members of the party on board the Curityba, or some of them, are on the payroll of the Akim Trading Company, Ltd.

## NATIVES AND THE CROWN

*Abantu Botha*  
THE South-African National Native Congress was this week holding its fourth meeting at Kimberley since its inauguration at Bloemfontein two years ago. The burning question for consideration was the Natives Land Act—how it could be repealed or amended. At this hour of writing, we

have received no news as to the nature of the resolutions passed, but we may safely anticipate that the Congress has re-affirmed its resolute intention of last year,—namely, to make a final appeal to the Union Parliament for the repeal or amendment of the Act, and failing that to appeal to the Crown as a last desperate effort. Upon these points we shall have something to say when we have known the decision of the Congress.

The first sitting of the Congress took place on Friday 27 Feb. and was opened by the Right Reverend the Bishop of Kimberly and Kuruman whose speech appears in another column. This was an auspicious event for our National movement; and the General Secretary Mr. Sol. T. Plaatje, must be congratulated on his arrangements in obtaining such a dignitary to open proceedings of the Congress. There was also present at the second sitting on Saturday. Mr.

Dower, the Secretary for Native Affairs Department, who went to represent General Botha and the Government and also spoke on the Natives Land Act. The presence of such an official in our deliberations and especially on such an occasion is a factor worth greater consideration than many people would suppose. It establishes the principle of consultation in legislation affecting the rights of the Natives. It is, indeed, a step in the right direction, and let us hope the Government will continue to send its representative in our Congress meetings; for the Congress is the only channel through which Native opinion may be consulted. Many mistakes have been committed by the Government, many injustices have been done to the Natives by the Government not taking the trouble or care to consult the Natives. Some of these mistakes and injustices have become irreparable, all through the Government not observing, as Mr. Msane pointed out, the principle of consultation, but instead, blindly going on legislating for Natives and groping for information afterwards. For instance, in the Natives Land Act, we claim, and quite rightly, that we should have been consulted before the Bill was hustled through Parliament. Instead of that, after the Bill had passed, Mr. Dower was sent to the Free State and Natal to ascertain the Native feeling on this matter and to find out the actual conditions under the Act then only a

month old,—much to his chagrin!

As pointed out above, Mr Dower spoke on the Natives Land Act, and made two very important declarations both of which are of significance and require very close attention and reasoning in their interpretation. In deprecating our proposed appeal to the Crown against the Act, he is reported to have said, that such a course would be a huge mistake; and, "it would be putting back the clock of the Native Affairs Department many hours." He then put this question to the Congress, "was the Crown going back upon the decision already announced, that it would not refuse to give its assent to the Natives Land Act?"

What is Mr. Dower's meaning when he says that if we appeal and don't take his advice, we should "be putting back the hand of the clock of the Native Affairs Dept. many hours?" Mr. Dower is a high official and has the confidence of the Government, and is evidently in the know. The plain interpretation of his warning is that if we do proceed to England with our appeal, the Government and the Native Affairs Dept. will do nothing for us in the future. We are therefore threatened with all pains and penalties taken against us if we dare pursue our constitutional right of redressing what Free State and Natal to consider to be unjust and harsh legislation. It was very good of him to give us this warning; but it will serve

no purpose because we know already and have learnt in the past that this Government is capable of any trick in dealing with any of its subjects except its supporters. Mr. Dower also speaks as if the Native Affairs Department has ever done anything for us. Our experience is this, that he is at the Head of a Department that does not stand for Native rights but rather a Department specially created to represent the interests of the white community as against the Natives as a class. The simple fact is, it does nothing and even in the interest of justice, it can do nothing for us as a people. In its eyes and actions, an educated Native is a pest and a curse to the country; he must be given no decent employment in its offices, no chance of improvement, no protection, no hearing, and he is even less favoured than a raw chief who is bamboozled and cheated about, who easily says "Yebo nkosi!" to everything said to him. In any case, it is difficult to see how our deputation to England can possibly "put back the hands of the clock many hours," if the Government had any honest and well intentioned prospective legislation in our favour. Whether we fail or succeed in repealing the Act, how can any projected legislation for us be affected or delayed? We should have the suggested Native Councils irrespective of the fortunes of the Natives Land Act. Mr. Dower's declaration, if taken seriously, is an empty threat that can only be



carried out by a Government that is capable of deporting British subjects without any trial or charge. Then the next question is: What does it mean? Was the King's assent to the Natives Land Act obtained in advance? Was the assent obtained while the Bill was under discussion, and before it was signed by Lord Gladstone? It would seem, at any rate, that the Natives Land Act was submitted to the King for his consideration, and that the King in reply announced that he would not refuse to give his assent if the Bill passed through the Union Parliament. Could the Imperial Government have given their assent in advance, and we not knowing it? Then if this is correctly stated, it would be a valuable piece of information in our present movement. And truly our position under the Union is precarious, if the King would simply give his assent in advance to all legislation submitted to him by Parliament without considering whether those of his subjects directly affected by that Law are satisfied or not, or whether their vital interests are not being materially hampered, jeopardised and ruthlessly violated;—and more particularly if those subjects have no voice in the legislature, have no means of making their dissatisfaction felt, and have no other constitutional protection against harsh and one-sided legislation than that of appealing direct to his Sovereign Authority. If therefore, this statement is well-founded, it seems as if the door is closed against us, for, "was the Crown going back upon the decision already announced?" But we cannot accept that statement. The fact is the Government does not like our sending a deputation to England because we are going to say "under this law veiled slavery prevails and we are going to produce facts." Therefore, can injustice stand against justice? Can a wrong be left undone and unchallenged? How long are we going to remain an unknown quantity? Can we justly and conscientiously desist agitation while we are being robbed of our natural rights, deprived of bread and butter; driven mercilessly from our ancestral homes and being made serfs by artificial means? No, we must proceed to England and fail before the final Court of appeal of the Empire, in our utmost endeavour to obtain either the repeal or the amendment of this most wicked and abominable Act. Our demands are simple and not unreasonable. We ask Parliament to repeal the Act or, in alternative, to amend it, pending the report of the Commission, by removing the restrictive clauses preventing us from purchase or hire of land, and that clause which compels our people to work for white farmers for nothing—without any remuneration or without any chance to earn adequate living for themselves

and their children. This is an attempt to obtain free native labour by force and it is veiled slavery in its worse form. How King George could have given his assent in advance to a wicked Act like this is inconceivable. We repeat, these demands are simple and inoffensive. The amendment of the Act in the above particulars would not in the least affect the work or the recommendations of the Land Commission or the operation of the Act in its entirety. The Congress must proceed with the fight and must not be daunted or frightened by veiled threats. We are acting within our constitutional rights in appealing to the King. The fight must go on; the campaign must be vigorous, resolute, sincere and honest. *God will help us if we ask for Justice, and Justice only; and injustice will surely crumble.* We cannot close without sincerely thanking Gen. Botha for sending his right-hand man to confer with our Congress. It is the right step in the right direction. It should have been done long before now. We are, nevertheless, thankful seeing that Government has at last realised the desirability of keeping in touch with leaders of native thought. It is to be hoped this will not be the first and the last.

### The Future of the Kafir.

#### AN INTERESTING FORECAST.

A paper on "The Future of the Kafir" was read before the Sociological Society on Tuesday in March

by Mr. Frank E. Cana. Mr. John A. Hobson, Chairman of the Council of the Society, presided. Mr. Cana said that in no part of the British Empire were there graver racial problems awaiting solution than in South Africa. South Africa had to find a solution of the difficulty created by the presence of large numbers of Indians, but by far its gravest problem was how best to deal with the native races. The Bantu peoples of South Africa outnumbered the whites, by seven to one.

The vast majority of Kafirs were still in a low stage of development, but numbers have attained to a civilised status. Moreover, the belief that the native, if and when civilised, was a worse man than his primitive brother had been shown to be erroneous. The testimony of the South African Native Affairs Commission of 1905, which had made a full and impartial investigation, was conclusive on that point.

Two strikingly diverse methods of treating the Kafir had been followed.

In the Cape, ever since 1828, race and colour had been no bar to political and civil privileges; the Cape had consistently acted on the motto of Cecil Rhodes: "Equal rights for all civilised men." In Natal and the late Republics this doctrine had been repudiated, the ideal being, apparently, to keep the Kafir in a state of dependence. Judged by results, the Cape policy had been successful, and the other policy a failure. It did not necessarily follow that it was wise to carry out the Cape policy to its logical conclusion.

It would mean under a democratic form of Government that ultimately power would pass from the whites to the Kafirs. That was the situation, as the experience of the Southern States of America went to

prove, which no white community was likely to submit. It was equally true that a policy of repression directed against the Kafirs would end either in disaster or disgrace. It was now impossible, as well as undesirable, to prevent the native treating the thorny path of progress, many as were the mistakes, he was sure to make along the road.

Two of the many suggestions made towards a solution of the problem presented elements of hope. The first was the proposal of the Native Affairs Commission to give the native separate political representation, as was done now in New Zealand, where the Maoris returned four members to Parliament.

The proposal was for the segregation of the races. Segregation had proved a success in Basutoland, and might be extended to other districts, such as the Transkei and Zululand, but was not feasible. All the facts tended to the conclusion that the Kafir, after the centuries of stagnation, had begun to grow towards the stature of a civilised man. For centuries yet the Kafir would require the European schoolmaster.

Still, far distant as it might be the day would arrive when the Kafir would need the schoolmaster no longer. Eventually black and white should learn to work on parallel, but not antagonistic lines, each contributing his share to the general good.



## Euro-Asians and Euro-Africans.

By J. C. SMITH.

The current outcry, as against black and white boxing, which has been raised by hypocritical biologists and eugenists of Northern Europe against inter-marriage between equally civilised and educated members of the white, yellow, brown and black varieties of the human race, is one of the most disintegrating and malignant influences of the close and intimate contact of the peoples of the United Kingdom, and of the other nations of Europe, with the globe-trotting millionaires of the Anglo-Saxon Americans of the United States, and of the cosmopolitan and Dutch Boers of South Africa, who spread everywhere the social diseases of colour-prejudice and the mammon worshipping caste-prejudice of plutocracy among the people with whom they sojourn.

These diseases now threaten the solidarity and continuity of the British Empire in South Africa, Australia, and in Canada, by the denial, in practice, of the economic freedom and the political liberty of Asiatic British subjects in the British Dominions.

Asiatic British subjects who have served the Empire in times of war equally as in times of peace, cannot enjoy economic freedom and political liberty upon the same terms and conditions as are granted to the subjects of the great nations such as Russia, Germany, France, and Austria-Hungary, and even of the smaller nations.

Asiatic-British subjects who are eligible for election as members of the House of Commons in the United Kingdom, are not eligible for the electorate of the Union of South Africa; and are scarcely eligible for admission into either South Africa, Australia, or Canada.

These adverse conditions apply also to African-British subjects.

The Jews, who abound throughout Anglo-Saxondom, are the most mixed in the matter of ethnic origin of any of the peoples in any of the countries of the western civilisation. Asiatics originally, they lived for about five centuries in Egypt, and inter-married with the Africans. Subsequently they inter-married with the peoples of Asia Minor, Asia, Africa, Europe, America and Oceania, and these Jews, of most mixed ethnic origins, are everywhere regarded as one of the most virile, fecund and intelligent of the varieties of the human race.

The trade of British India with the United Kingdom is greater than the trade of any two of the other British Dominions with the United Kingdom.

The total number of Anglo-Saxons in the British Empire is only about 61 millions, the total number of Asiatics and Africans in the British Empire is about 380 millions. The offspring of 61 millions of British Anglo-Saxons cannot fill up the vacant spaces of the British Empire, situate within the

temperate zone north and south of the parallels of 36.30 north and south latitudes; even now the Anglo-Saxon element in Canada is in the minority, and they are also the least fecund of the peoples of the Mediterranean countries.

The statesmanlike politico-economic colonising policy of the British Empire now demands the filling up of the vacant spaces of the Empire, situate within the temperate zone, by British subjects from the temperate portions of British India, and the filling up of the vacant spaces situate in the tropical and sub-tropical portions by British subjects from tropical and sub-tropical India—if the Empire is to remain British. Already the Cosmopolitans and Dutch Boers of South Africa have refused to honour His Majesty the King-Emperor at Johannesburg on Empire Day—preferring to honour the Dutch Boer General who had been most prominent in suppressing the Trade Union movement of Anglo-Saxon and other British working men in South Africa.

We are at the parting of the ways. We must either unify the Empire by means of the goodwill which demands fair-play and equal treatment in the vital matters of economics and politics, or the European will disintegrate inevitably.

*African Times & Orient*  
**The Church of England in**  
*Review 4-28-14.*  
**Sierra Leone.**

The dissatisfaction of the Native Pastorate in Sierra Leone with the governance of the Bishop and his English colleagues, which has been growing for some time has now been made public property by the publication of correspondence between the leading Native ministers and his Lordship.

The chief heads of complaint are:—Favouritism in making appointments, and especially the promotion of Europeans over the heads of equally, or better, qualified Natives; financial mis-management, and the non-payment of Native Clergy and Agents.

The first letter addressed to the Bishop contains the following on the first head of complaint:—

“We acknowledge your Lordship's right to appoint any to act for you; but we naturally expect that your appointment will be such as will make it easy for those concerned to fall in with it. To have removed Canon Wilson from the pastorate and to have brought him, while still your Chaplain in the Cathedral, to be a ruler in that pastorate over men who are senior to him is altogether distasteful to us. We are deeply surprised that your Lordship should have passed over capable men some of whom have acted as Commissary in the past under the late Bishop's administration.

“In your Lordship's letters to us of May 19th you wrote thus:—‘I can assure you from the bottom of my heart that whatever my feelings are, I have not, at least consciously, been guilty of favouritism.’

“While we readily exonerate you from conscious favouritism, we have nevertheless noticed that the

views and representations of a certain section of the clergy has always found favour with your Lordship. Even at the last election, whilst you did not think it worth while to consult even the Archdeacon, although present, the views of this particular section guided your Lordship's action, and led you to exclude from voting a certain clergyman, although he was licensed and was resident in the Colony, on the ground that he was receiving pay from the Mission, whereas you admitted and even passed another clergyman to vote who was receiving pay not even from the Church, but from the Government, because he received your licence and was resident in the Colony!”

On the head of Financial Mismanagement:—

“For the sake of brevity we omit matters about the Church House, and the non-payment of debt owed by the Church to the clergy and other agents, which is causing much suffering, in proof of our assertion.

“We beg to assure you Lordship that we are inspired with loyalty towards you, but it is our firm conviction that a continuation of your Lordship's policy will have the effect of accentuating strife and division which your Lordship and ourselves so much deplore.”

On the third head another letter in February says:—

“We, the undersigned, respectfully beg to approach you again on the gravity of the present state of things in the Native Church, and especially on the painful subject of the continued non-payment of arrears of salaries for several years now due to the agents, and on which the maintenance of themselves and their families is dependent. It has grieved us, and I am sure it has grieved your Lordship and all who are aware of the facts, that one of the agents of the Church had written to your Lordship about a year ago, appealing for any portion of the arrears due to him, pointing out that the anxiety caused by further delay would bring about his death.

lately, and on his dying bed declared that his death was accelerated from his inability to procure the very necessities of life.”

The correspondence concludes as follows:—

After complaining that resolutions passed unanimously by the clergy, wardens, delegates, and members of the parochial committees of the church, have not been carried out, the communication continues:—“In addition to these resolutions, we beg to call your Lordship's attention to the following points, which we had brought to your Lordship's notice in our letter to you of June, 1912:—‘The payment of the monthly salaries of the financial secretary and other agents in the Church House are bundled up in a lump sum, and whether paid pro rata as in the case of the spiritual agents of the church is never known. Honest attempts to arrive at the facts are met with hostile and angry rebuffs; and thus information on the expenditure of public funds is jealously withheld from the church as a body. We believe funds could be found if



matters were satisfactorily managed.

"We have done our best. Eleven of us waited onseemed altogether unwholesome to him, judging from his different congregations so as to pretend to the your Lordship over a month ago on these matters.ugly appearance in the box; and despite the fact that the Muslims that we have One Faith, like Islam, and

"We regret our efforts hitherto have produced nocounsel for the plaintiff did not press for damages, the that we have many converts who believe it."

understand the exact situation and the efforts weNigeria—could not refrain from imposing upon him a fine of 10s. and costs. Pointing out to him that "his conduct was infamous and it tends to cause a breach of the peace."

to publish this our letter to you. With every senti-This finding is the spirit of the Court of Southern Nigeria, as it exists to-day, which the Administration is so keen to abolish.

ment of respect, we remain, dear Lord Bishop, your humble servants." The signatures follow.

The position disclosed is an extremely serious one and may lead to far-reaching results. We would remind his Lordship of Sierra Leone that one of the causes of the secession of the English Church from Rome was the thrusting by the Papal See of foreign clerics into English preferments to the prejudice and impoverishment of the native-born clergy.

Now, dear Editor, I would not occupy any more of your time and while looking forward to the forthcoming Amalgamation and wishing you every success, I remain, Yours etc.,

JOHANNES.

7th September, 1913.

#### COMPULSORY SALUTATION.

SIR,—The Zaria—or Northern Nigeria—incident which you have taken up so seriously with obvious results, may be viewed in some quarters with exaggeration; and even here in Southern Nigeria the non-observant citizen who has not witnessed anything so disgraceful as public castigation for not saluting a white man cannot conceive how such things could really be, and may rashly conclude that if they are facts at all they are greatly exaggerated because he thinks, compulsory salutation of white men is an unheard of incident in Southern Nigeria. But is it so?

The following case may help to answer the question. In Calabar, the Barracks of the 1st Battalion of the Southern Nigeria Regiment is situated on a hill a little removed from the town. Visitors—blacks, of course—to this Barracks, of whatever position, are compelled to doff their hats in passing the sentry posted at the out-skirts and also in passing the vicinity of the various offices of the Officers. This, of course, causes no anxiety to anyone except a would-be visitor and no one cares to worry himself about it. But some of the officers are inclined to be aggressive in their demand for respect—or salutations; and a Captain George Duncan Mann in particular has made himself notorious by the savage method he has adopted to make the "native" who meets him recognise in him a demi-god and to prostrate before him or, if he thinks himself enlightened, to take that "damned hat" off his "damned head" for a white man.

If you are educated and have some air of refinement about you and you happen to meet the gallant Captain in the street, his hammock carriers command you to take off your hat; should there be any reluctance, they help you to do so—not very, very roughly. If you are un-enlightened the carriers—without any respect for the class to which they belong—waste no breath on you but remove your head-gear with blows while pronouncing some odious oaths on your unworthy head.

This has been going on for some time and on several occasions persons who consider themselves manly not merely in name, have challenged our hero of the Royal Artillery to assault them with his own hands. He has been reported to the Authorities, warned and forced to apologise, yet this was no deterrent.

Until, at length, someone, who having undergone the same treatment, thought the Law Court a better resort; and about two weeks ago Captain Mann appeared, a typical representative of Nigerian rulers, before the

## The Scandalous Manœuvre at

*African Times & Orient Review* Kikuyu.

### HOW ENGLISH PROTESTANT SECTS TRY TO DECEIVE THE AFRICAN MUSSULMANS.

BY F. HUGH O'DONNELL,

Vice-President of the Anglo-Ottoman Society: formerly Vice-President of the Irish Home Rule Confederation, and President of the National Democratic League of Great Britain.

The esteemed Editor of THE AFRICAN TIMES AND ORIENT REVIEW, who has done so much in three continents for the defence of Asiatic and African rights, has honoured me with a request for a contribution to his columns. I take advantage of his invitation with pleasure, in order to publish my protest against the very dishonest manœuvres of a number of the English Protestant Sectarian mission-aries in Africa to deceive the African Muslims upon the hopeless contradictions and absurdities of the English sects. I am myself an Irish Catholic, but would condemn just as strongly any attempt by Catholic priests to employ mendacity and deceit to hide a disastrous failure.

It appears that the English Protestant sects, which have as many different religions as there are Protestant sects, have become terribly embarrassed to hide their internal enmities and differences from the Muhammadan world. They hear the Muslim saying:—"The Religion of Muhammad is One, and Unchanging, and Universal, making no distinction of race or colour in the worship of the One God; and the English Sectarians are terribly embarrassed by their own divisions and contradictions, which look as if every English Protestant sect has a different God of its own.

In order to hide this disgraceful state of mis-belief, a large number of English Missionaries, including some Anglican Bishops, met at Kikuyu, in East Africa some weeks ago. They said to one another: "We cannot make any conversions, we cannot oppose the success of Islam, unless we agree to hide the points of belief on which we differ, unless we only mention those beliefs on which we appear

But I observe that all these English Sectarians forgot to pass a resolution against the colour line, though the colour line is the most wicked blasphemy and infidelity against the One God who made all men with equal rights and duties as human beings created by the One God alone.

#### BRITISH WEST AFRICA.

Attention is once more being attracted to the West African market, after a long interval of neglect. It is true that this is, at present, a result of "shop" support, but the improvement is justified by the improving position of the West African Companies. A week or two ago we recorded the first dividend of the Abbontiakoon Company, and now the Gold Coast Amalgamated Mines, the largest West African Trust Company, has declared a dividend of 1s. per share, with a bonus of 3d. per share. This is the Company's second dividend the first having been twelve months ago. This Company is largely interested in the Abbontiakoon Co. The Bank of British West Africa has also increased its annual dividend by  $\frac{1}{2}$  per cent, indicating increasing expansion of the British West African trade. The general meeting of Messrs. Eldon, Dempster & Co. has also taken place and the accounts disclose an increasing profit, which is another indication of expanding trade.

The same is shown by the congestion of the railways, which are not able to cope with the quantity of produce being offered for conveyance.

It is well known that Sir Hugh Clifford has evolved a very large and bold policy of railway building for the Gold Coast which he has urged on the Colonial Office. It would appear that this policy has been accepted, as a loan of one million sterling was underwritten in the City on the 28th instant, and will shortly be issued at the price of 98 $\frac{1}{2}$  per cent.



Africa - 1914

## Current Notes on the Negro Problem of the Occident.

By D. E. HEADLEY.

Happening to be in Paramaribo, Dutch Guiana, during the month of July, 1913, when the jubilee of Emancipation was celebrated, I was deeply impressed by what I saw and heard: the rejoicings of the crowd, the booming of cannon, the magnificent processions—noisy and brilliant, noisy from the exuberant hilarity of the lookers-on and brilliant from the galaxy of colour; the lingual felicities and grand oratorical efforts and historical enlightenments of two stars of the Negro race, Messrs. Nelson and Thermen. The Christian theme rolled round from church to church, and warned of the many pitfalls where darkness frowns, and told of the "Great White Throne" beyond, where brightness reigns, neither colour of skin nor texture of hair are considered, and of the—

Home of fadeless splendour,  
Of flowers that bear no thorn,  
Where they shall dwell as children  
Who here as exiles mourn."

Impressed as I was with the scenes described above, I could not but recall to mind the following words of that grand recessional hymn of Kipling—

"Lord God of Hosts be with us yet,  
Lest we forget—lest we forget!"  
"For frantic boast and foolish word,  
Thy mercy on Thy people, Lord!"

Animated by these profound thoughts which were surging through my brain, I allowed my imagination to flit from centre to centre of the different American countries where brothers of the race are, and it occurred to me that the question may be asked as a race, what are we?

The reply to this question embraces great complexities and the discussion of the same would call forth numberless shades of opinion. Some of them if frivolous and far-fetched, would be hailed with delight by certain sections, who, being more imprudent than wicked, are always on the track which leads to rancorous discussion and the inflammation of passion. While others, if couched in conscientious, cautious and dispassionate language, would be considered weak by those who would be destructive rather than constructive. This being so, readers will be spared the opportunity of reading anything from my pen that may lead to crimination or recrimination.

We, as a race, are at the present moment far from being in embryo, but are living, kicking entities; working out our destiny, each section in its own way.

And from the progress made from the time that that great Magna Charta of Liberty was issued in the third year of the reign of Victoria, the

Good, its influence being felt in all the different slave centres of the Americas, fair-minded historical students and unprejudiced critics will concede, I feel certain, that the progress made during this short span of time has been considerable, having come forth from material which at its embryonic state might have been fittingly described as concentrated ignorance. I may not laud our position and progress in the world's sphere at this epoch—this privilege is denied me by the thought that there would not be wanting scoffers who would sneer and cry "self-praise."

Can it be denied by us, descendants of the Negro slaves, that slavery has proved to us a blessing in disguise, in spite of its horrors and barbarities which pressed so heavily on the shoulders of our Negro ancestors? Perhaps such a bold question may rouse the ire of unthinking readers, but to those who are possessed of ability to think and reason impartially I appeal. And in appealing expect no censure; as I am sure that there is no comparison between us, enlightened beings fairly high in the ladder of civilisation, and our brethren in those parts of Africa whence our ancestors were dragged in chains, and that from the seed of evil sown during those dark days we have reaped good fruit.

To make my opinion clearer and stronger I further ask: Who among us would change our high state of civilisation, our fine clothes, healthy surroundings, educational facilities, our religion and morality—these pillars of human happiness, these firmest props of the duties of our race," for the heathenish ethics of our Negro ancestors' countrymen?

If there is no one that would, and I take it for granted that there is none so low as to have such a desire, I feel safe in not pursuing this point any further, being satisfied that we have come forth out of this refining fire a higher carat than when our ancestors were thrown into it. We may not be pure gold, a thousand fine, as the assayer puts it, but with time, and healthy and cultured environments, we may arrive to the highest standard, or to as high a rung as those of the dominant races on civilisation's ladder.

No one will deny that slavery has left something tangible behind, something which is spreading itself over the walls of social, political, educational and other departments—erected to keep off outsiders. The race's destiny is no forlorn hope. It is one that is fraught with such possibilities that it has made and continues to make, especially in the

United States, the detractors of the Negro apprehensive—and extremely so.

There have gone forth a progress so steady, growth so wonderful, a reality so important that the machination of man can arrest them. But it depends on yourselves, brethren of the race, whether you will amplify "this progress," "this growth," "this reality," by marching along progress' path. To use the words of a distinguished American: "I wish we were but able to pervade your minds, animate your hearts and stimulate your consciences, and give you

words of admonition that would help you to cross the wilderness of difficulties to the future promised land of your hopes."

There is one thing above all others by which the race can work out its destiny, and that is labour. Cultivate the love of this. Be industrious, honest and united, as by a united front and will alone can you demolish the entanglements that will be found all around you.

While writing the above, my thoughts have crystallised into the opinion that in spite of all that may be written and spoken, the ultimate working out of the destiny of the race is bound up in the words, TOLERATION, INDIFFERENCE, HARMONY.

Toleration! To you who are the dominant races—who are still governing the centres called home by the different sections of our race, I urge toleration. Toleration for a system which you have ushered into being. Toleration for the infant which you have cradled and nurtured. Why view it with apprehension and scorn now it has grown to manhood? Have I a right to solicit toleration? I unhesitatingly answer, Yes!

The octopus, which is spreading its tentacles in directions you perhaps claim as your own, is your creation. In the bygone days it was your mint which coined your riches in the form of cotton, coffee, cocoa, sugar, and ele—all which contributed to your opulence and splendour. And now that it is claiming its share of the spoils, why be apprehensive? Give it fair play.

The different shades of complexion of our race embolden this demand, and point out that sons of the dominant races can, and do, tolerate the Negro. But, alas! in the majority of cases, only in a sensual degree. And if to this degree, which is the closest contact that nature has given man to man, why not to a further degree where justice and reason demand it? The toleration I am asking for can be easily held out as an "olive branch," if the majority of the members of the dominant races would be just, and display that Christian charity which as nations they all claim to possess. With toleration it would be much easier for the race to work out its destiny along good lines, and eventually become a brilliant factor in the universal brotherhood of mankind.

Indifference! To the brothers of the race, I ask you to cultivate indifference—that is, to a certain degree. Not indifference to the many virtues with which you must work out your destiny; but in-

difference to the taunts, belittlements, sarcasms, and other bad marks of spiteful and ignoble minds, so that your temper may remain unruffled; thereby making the working out of your destiny a cheerful task. Forget not that we must endure to a certain extent the spleen and jealousy of the sons of the dominant races. These people were our masters in time past, and they still sway our destiny to a large extent, and, naturally, feel put out when they find us jostling them shoulder to shoulder in their social, political, educational, commercial and other arenas.

Hence, when I urge indifference, to the degree



specified above, as your armour or defence, I must urge you also to cultivate harmony in all your dealings, as by this alone can you bring the discordant notes into tune, and make them a soul-inspiring reality. As antipathies, envenomed discussions, ill will and resentment only tend to widen the gulf which lies between, then Harmony, in the words of Shakespeare:—

"Still in thy right hand carry gentle peace,  
To silence envious tongues. Be just and fear not."

In conclusion, let me advise you to be buoyed up with the assurance that, while in the toils of perplexities, torments, and other evils which you are sure to encounter, there are still among the dominant races *facsimiles* of Wilberforce, Buxton, Granvill Sharpe, the immortal Lincoln, Schoelecher, and others who are always ready to do justice, and admit your inalienable right to a position in God's universe.

## Black v. White in the Boxing Ring.

There are few subjects on which the English and American Press perpetrate such nonsense as the contests between Black and White pugilists. These derive their only importance from the attention which the "Anglo-Saxon," in whom the primitive tendency to brutality appears to be ineradicable, gives to what he calls the "sport" of prize fighting, a sport which has little or no charm for the non-European, who will fight to the death for a cause in which he believes but has only learnt from the Englishman or the Yankee to find amusement in seeing two men pound each other to a jelly for a money prize. Since the fight at Reno, when all the world was ransacked for an opponent to Jack Johnson, and the unfortunate Jeffries was loudly and arrogantly acclaimed as the "White Hope," the White races have been in a state of nerves over the question of allowing contests between Black and White pugilists. To do Jeffries justice, he took his beating like a gentleman, and has observed a decent silence, and the "Correspondent" whose letter appears in the *Morning Post* of the 4th, instant does him injustice in describing that historic encounter as "a very poor kind of fight." The latest cause of perturbation, and the subject of the letter in the *Morning Post* is the proposed fight between Sam Langford, the Coloured boxer, and Gunboat Smith, which has been prohibited by the Home Office. We only notice the letter because the writer appears to have the "White Man's Burden" complaint in a particularly virulent form. He says "the Johnson v. Jeffries affair was the cause of a marked increase of bumptiousness on the part of coloured people in many parts of the Empire where White men have at times to sit on the safety valve, so to speak." It would be interesting to know the extent of the writer's acquaintance with "many parts of the Empire." "The American ex-champion's defeat was taken as a racial triumph by half-educated Natives all over the world, and added not a little to the

difficulties of those who have to control large coloured populations more by means of the *White man's prestige* than by a show of force." If so, who is to blame but they who advertised the contest as being intended to settle the status of the races, and christened their representative the "White Hope"? For reasons of "imperial statesmanship" the writer would set his face sternly against Black and White boxing under the British flag. The Home Office appears to agree with the writer by prohibiting this contest, though one would have thought that with unemployment, the Insurance Act, the Suffragettes and other questions it would have more important things to occupy it than the politics of the prize ring. "In this particular sport the Negro, though inferior to the White man in fighting *à outrance*, has the physical advantages which arise from a lower nervous organisation. He has a much thicker skull—" Mr. J. S. Bohun Lynch, a former captain of the Oxford University Boxing Club thinks that the weakness of the Negro's stomach is a set off to the hardness of his head. There is only one word which adequately describes such writing—drivel. The writer concludes "common sense suggests that boxing should be maintained as a physical and mental discipline for the White man." Black common sense will agree with him; the Black man will get all the physical and mental discipline he requires in holding up his own end of the stick.

### make Nigeria pay.

Reuter's Agency learns that wonderful progress is being made with Port Harcourt and the railway thence to a point 570 miles in the interior. At Port Harcourt 10,000 labourers have transformed the dense bush of twelve months ago into a vast railway works, with European houses and temporary bungalows. A large European town has been planned on the latest principles of sanitation adapted to West Africa. At a respectful distance, five hundred yards away, a Native town is being constructed with straight streets arranged in squares. A site in the European town for a church has been applied for. On the river frontage the mangrove swamps are being reclaimed, so as to provide wharfage for twenty ocean-going steamers. A reconnaissance has been carried throughout the length of the projected line; at either end of the line twenty miles of earth works have been completed, and fifty miles of rails and of sleepers are now being delivered at Port Harcourt. Work is in hand at both ends of the line, and in the middle at the Munshi Narrows, where the Benue, which in places is several miles in width, flows through a gorge two miles in length with high banks 600 yards apart, and here the longest bridge on the system will be constructed. The railway will top the district of Udi, in which are situated the important coalfields recently discovered.

## Views on His Forthcoming Task.

The Royal Colonial Institute gave a dinner in the honour of Lord Buxton, the Governor-General of South Africa, and Sir Ronald Munro-Ferguson, the new Governor-General of Australia.

Mr. Lewis Harcourt, Secretary of State for the Colonies, presided, and there was a most representative gathering, including peers, members of the House of Commons, Dominions officials, and many South Africans and Australians.

The loyal toasts were proposed by Mr. Harcourt. The toast of "Our guests" was proposed by Lord Chelmsford.

Sir Sydney Buxton replying said the reception accorded him gave him encouragement in taking up a great Imperial duty. He felt, however, in a difficult and delicate position, because it was obvious when entering on a new duty that it was not proper to discuss the problems with which he would have to deal. The problems in South Africa were much more complicated than in Australia where there was one race, one language and one colour. South Africans had most of the old problems to solve and several new ones.

### POLICY WITH NATIVE.

He had seen it stated in South Africa, apparently by way of reproach, that he was an active member of the Aborigines Protection Society. That was not so. There had been a confusion of names. He was long ago a member of the old Anti-Slavery Society. A grandson of the first Sir Robert Buxton could scarcely be otherwise, but he had never been a member of the Aborigines Protection Society, though he did not desire to cast any reflections on its worth. He preferred, since

he had been in South Africa, to retain a completely free hand in these matters. He trusted, in dealing with the natives, to do so without prejudice one way or the other, and to use robust common-sense.

## MANY SOUTH AFRICAN ACQUAINTANCES.

Proceeding, Sir Sydney Buxton recalled the fact that when he was Under-Secretary of State for the Colonies, he had full charge of the South African Department. Then there were plenty of problems to solve. He became most interested in persons and politics in South Africa, which interest he had maintained. He had known personally Lord Loch, Sir Hercules Robinson, Sir Hely-Hutchinson, Mr. Cecil Rhodes, Mr. Jan Hofmeyr, Sir Gordon Sprigg, Sir Richard Solomon, Mr. Sauer and Mr. Fischer, besides many others, happily still living. He hoped his thirty years of Parliamentary experience, especially at the Board of Trade, would be of some little advantage to South Africa. In any case, Ministers were welcome to avail themselves of his experience.

### ATTRACTIONS OF S. AFRICA.

He was struck by the remarkable fascination, attraction and romance of South Africa, which were difficult to define. He emphasised that it was eminently satisfactory that Dominion affairs had gradually ceased to be party strife. He felt in leaving party during office was, or should be, outside party strife. He felt in leaving party politics that there were compensating advantages in smoother water. He said smoother, not smooth, because South Africa was occasionally volcanic.

Sir Sydney, in concluding, said grave problems had to be worked out in South Africa, and in these days of motor-carism, people were too impatient. What was wanted was patience and always patience. He was sure he could depend on the generosity of South Africans to give him a warm welcome which he would do his best to deserve. Sir Ronald Munro-Ferguson, referring to General Botha, said Sir Sydney Buxton would find in South Africa the highest example of personal services to the Empire in that soldier-statesman.



Africa - 1914

# Current The Native Doctor Question in West Africa.

*The Medical Times* (London), which has always championed the cause of the Coloured Members of the Medical Profession, has an article under the above title in its issue of the 28th March. After referring to the article in its issue of the 25th October last in which it protested "against the silly and cruel action of the Government in depriving the Natives of West Africa of the means of obtaining through the usual channels of medical relief the services of Native doctors"; it proceeds:—

"We had hoped that our protest would have had some effect in inducing those at the head of affairs in Downing Street to restore to the Natives of the West African Coast the right of 'free choice of doctors,' so strenuously demanded by London paupers, but we regret to learn from the *Sierra Leone Weekly News* that nothing has been done to remedy the scandalous injustice which has been perpetrated by the exclusion of Native doctors from hospital service.

The edict that Native doctors must be suppressed naturally causes much indignation among the classes chiefly concerned, but they may console themselves with the reflection that the Natives in other parts of the Dark Continent have to submit to the same treatment. It seems to be a settled policy to suppress Native doctors, and we regret to learn that *European missionaries* aid and abet this ill-conditioned crusade against Native doctors. We learn that in Natal, where for many years past certain selected Native doctors, duly licensed by the Natal Government, have ministered to the needs of sick Natives with satisfaction to the individuals chiefly concerned, the missionaries are doing their best to move heaven and earth to suppress the Native medicine man. Only the other day a deputation consisting of medical missionaries, and other European clerical gentlemen, and a few Native clerics, waited on the Natal Medical Council, and urged them to suppress the Native doctors by depriving them of their licenses to physic their own kith and kin. Why in Heaven's name these peripatetic evangelists should concern themselves about what kind of physic the God-forsaken aborigines of the Natal Hinterland should swallow passes our understanding. We can understand their devoted efforts to compel 'Niggers' to swallow their moral and theological potions, but surely they need not concern themselves whether sick Natives drink the infusions of indigenous herbs prepared by 'Nigger doctors,' or the synthetic narcotics and analgesics which form the stock remedies of the European doctor. It is time to put a stop to these meddlesome and disaffecting interferences with the traditional habits and customs of our subject races.

They cannot fail now, as in time past, to induce hatred of British rule.

## Farmers and Land Act.

The ordinary meeting of the Stutterheim Farmers' Association was held at Stutterheim the other day considered the Natives' Land Mission.

Mr. W. R. Warren requested the secretary to read the letter sent by the secretary to the Natives' Land Commission covering evidence which had been corrected and amended.

The secretary then read the following letter to—

The Secretary, Natives' Land Commission.

Dear Sir,—With reference to your letter of 1st of evidence given by representatives of this Association, I have the honour to inform you that I have been instructed to make the following amendments and remarks, viz:

Evidence of W. R. Warren:—This representative complains of the hostile manner in which his evidence has been received by his Commission. Consequently his evidence is very incomplete and does not in any way convey his full views on the Natives' Land Act.

Evidence of J. A. Harty:—This representative also complains that only evidence of such a nature as would assist the Commission to recommend additional land to natives in this district was apparently welcomed by your Commission, while evidence given with a view to this district being declared a European area was received in a distinctly cool manner. You will note that some alterations have been made in his evidence and I consider it as well to make some explanatory remarks with regard to these alterations. With regard to the first paragraph of this representative's evidence you will find two alterations made which speak for themselves. This paragraph does not in any way represent the full meaning of this

representative as he wishes it to be distinctly understood that he views with apprehension the ever increasing number of natives in this district and unless a check be immediately made the European farmers will ultimately have to leave the district to be farmed by natives, which would most certainly mean a loss not only to the European farmers but also to the Union of South Africa.

With reference to paragraph No. 2 to Greytown location, this representative would point out that at present a portion of this commonage (which has not been planted with trees) has a good many natives on it as tenants.

With reference to paragraph No. 3, this representative wishes it to be distinctly understood that owing to the dotting of natives among European farmers evils are caused by the servants of European farmers being unfit for work owing to their continually attending Kafir beer drinks or gatherings held at native locations.

With reference to paragraph No. 4, the representative states that the fact was apparently overlooked that the natives would originally owned farmers in Stutterheim district went into open rebellion against the Government of that time and were driven out, their land confiscated and sold to European farmers on the perpetual quit-rent system. Natives who remained loyal were given land elsewhere and considers that these natives were dealt with fairly.

With regard to the latter portion of paragraph No. 4, this representative denies that he stated that the Kafir farms were cut up, but that sheep farming on these farms had to be given up owing to the tick trouble, and he states that these farms have been always valuable cattle and agricultural farms. Now that dipping of cattle is in vogue these farms will, with possibly a few exceptions, become valuable as sheep farms.

With reference to paragraph Nos. 6 and 7, this representative now wishes to alter his evidence, as he has gone more fully to the Natives' Land Act since he gave his evidence, and now finds that provision is fully made for the removal of natives from European areas. He now wishes to be declared a European area and advocates the removal of all natives from this district which statement also ap-

plies to the whole of Stutterheim district.

With reference to paragraph No. 5, this representative considers the evidence appearing is your "narrative note" does not convey his meaning in the least. From reading his evidence one would come to the conclusion that the owner of farm near Stutterheim is a most desirable neighbour to have, which was not intended; but that it would be very undesirable to amalgamate the farm with Emgwali commonage and so make it part of a native area. He is very strongly of opinion that any extension of the mission stations commonages in this district is absolutely unnecessary and very undesirable.

Evidence of E. M. Warren:—The representative states that he does not agree with the main part of J. A. Harty's evidence, as unamended contained in a "narrative note." He also complains of the hostile manner adopted by the chairman of your Commission towards W. R. Warren when that party gave his evidence, and he states that he considered it useless to attempt to give the evidence he intended giving.

I may say that this Association is extremely disappointed with the result of our representative's visit to King Williamstown, and the nature of their evidence, which they state has been caused by the sympathetic manner any evidence in favour of declaring Stutterheim district as a European area was received by your Commission. The evidence is very incomplete indeed. No social evils have been exposed such as farmers of European descent not being able to talk in any European language. While talking to two white men in Stutterheim some time back in Kafir (which was only language these men could talk), I had to call a native to interpret. Another great evil is mixed marriages and they are not unknown in this district. Europeans working for natives does not tend towards the dignity of white races in this district, and their are Europeans working for natives as farm labourers in the district. European children attending natives schools and taught by native teachers is, in my opinion, simply scandalous and there are instances, in this district. Personally I have noticed that Europeans who live among natives in this district degenerate. In some cases



I have the honour to be,  
Yours faithfully,  
ALEX. MICHAEL.  
Hon. Secretary.

"CHIEF" SAM AND THE NEGRO  
Digest "EXODUS" 17-21-

An American-born negro. Sir Courtney warns the negroes that there is no place in the Gold Coast for them to colonize. And other efforts have been made to halt them, but they seem to trust Sam. His business dealings are said to be perfectly satisfactory to his followers, who have backed up their enthusiasm with money enough to pay their way to Africa. A New York *World* reporter talked with "Chief" Sam and Dr. P. J. Dorman, of Oklahoma, in the cabin of the old Munson liner *Curityba*, recently purchased by the negroes for \$69,000 and undergoing repairs in the Erie Basin, Brooklyn, before sailing on the first trip, and got from them the story of their plans. Says *The World*:

The movement has reached the ears of the British Government, to which the Gold Coast colony belongs, and with a view of saving people, possibly deluded, from the shipwreck of their lives, and to save the Gold Coast colony from the surprize of a ship-load of American unacclimated negroes, has started an investigation.

New York negro newspapers also have investigated and several persons have spoken with authority upon the country to which Chief Sam is to take his colony.

Duse Mohamed, editor of *The African Times and Orient Review*, of London, says he is familiar with the Gold Coast and that all lands in that colony are tribal lands and can not be sold or given away.

covered with dense forests and a large amount of capital and labor would be required to develop it. "It would be a disastrous thing," he added, "if these poor people were induced to go out to Africa and find themselves stranded."

J. Edmestone Barnes, formerly Liberian guaranty of a chance to sail in the ship we Minister of Public Works, says that Liberia were to buy—he paying for his food, his is the only place on the Black Continent share of the coal, and the incidental little where American negroes can settle. expenses of the crew—is well known. To all of which the negro men and women Everywhere tremendous excitement was aboard the *Curityba* in Brooklyn pay not aroused. The meetings all had a religious the least heed, but, fast in their faith intrend. I am a Christian myself, tho not “Chief” Sam, spend their days praying all my people are. The ‘Back Home for the success of the movement, singing movement has for its goal not only the de- hymns and, on Thursdays, fasting and velopment of the Gold Coast, but the praying for those waiting in the camps at Christianizing of all those who do not love Galveston and Wellettk, Oklahoma, for the Lord.

the starting of the "Exodus." The men's "Many and many a time such great smoking-room of the stanch old steamer crowds gathered in churches that we had has been converted into a chapel and hereto go out under the sky to hold the meet- the women pray, getting up at three in theings. All money was raised by personal- morning for a prebreakfast prayer and solicitation by local treasurers and turned communion with God.

A bright, light-skinned little negro maid over to me. Everything was done above board and honorably. The Post-office Department and the United States District Attorney in New York have been unable to find anything wrong, because there was nothing wrong. Every dollar of stock is

"Chief" Sam himself is a mystery to those who have been investigating him without finding anything upon which to base an action that might give pause to the movement.

Sitting in his cabin with the men and women of the colony about him, with open Bible turned to the exodus of the Jews from Egypt, he received *The World* reporter. He, possibly, is forty years old, but looks younger. His face is round and pleasant, his voice low and well modulated.

"I don't want any mystery left about me," he said. "I was born at Appasu, Gold Coast, West Africa, the son of James K. Sam. My grandfather was Chief of Obosse and Appasu, West Akim. I was the oldest son and was sent to the German corresponding secretary. Mrs. P. W. Garrett, who also is aboard here, is president of the Clearwater, Oklahoma, club, and Sister Ophelia Stewart is president of the women's club of Kansas City. They are all going with us to Africa to found homes.

of my grandfather my uncle, Kwawin, was made Chief. On his death I ascended the throne. I was full of this idea of bringing back to the fatherland all our wandering eldest son and wassent to the German Mission Seminary at Barsel. At the death of my grandfather my uncle, Kwawin, was made Chief. On his death I ascended the throne. I was full of this idea of bringing back to the fatherland all our wandering

back to the fatherland all our wandering  
black brothers in America, and so, after the  
ceremony of becoming Chief, I made my  
cousin Regent of the Akim tribe and came  
away to America, where Prof. J. P. Liddel  
and Dr. Dorman, of Mantee, Oklahoma  
had been urging me to come and tell our  
brothers here about the fatherland.

"This movement for a migration back to Africa, whence they had been taken by force years ago and brought here without their consent, has been inherent in the negro race in America for generations. There have been many attempts. Take the Liberian emigration, for instance. Tell me my cousin, Asai Kwami, that when I came back it would be with a ship-load of these people with a trading company or

After we landed the boat will continue to make trips between the Gold Coast and New York bringing African merchandise.

was not a Chief. Sam explains this a country to which a sovereign black state, saying that under tribal law he is no emigrate under the auspices of the Colonization Society of this country, no other Chief while his cousin holds the reign, but the minute he goes back to the Coast he becomes Chief again. He says that Sir Courtenay didn't wait for him, of colored folk because the country has been divided up by European governments, and they do not allow emigrants to go explain this part of it.

J. Edmestone Barnes, formerly Liber there,"

(Continued from page 944)

Minister of Public Works, while a

No drinking, smoking, tobacco-chewing,

Coast Colony, Eastern Province, perhaps explains the reason of the opposition of the British C

British Government to the plan to take over American colored people and establish a trading line with America. It appears that the English, who now control the trading, do not want it diverted from London.



Africa-1914

Current

## "THE MOST FORMIDABLE FIGHTING MACHINE IN THE WORLD"

The Times-Picayune of New Orleans carried an article the other day which gave the localities which should bear in mind the name of "Fashoda fame," relative to Negro soldiers of the French army:

"Every black soldier of France is a hero; he fights with the fanatical courage of a Mohammedan, and can endure privations that would decimate white troops. Now that skill and discipline have been added to his native bravery, he is the most formidable fighting machine in the world. France will not hesitate to use these troops in Europe when occasion arises." The speaker stated that there is now a coming increase of 20,000 men in the black army.

Gen. Mangin, who has devoted his entire career to the organization and the development of the French colonial army, while talking with the Times-Picayune correspondent, pointed out a deplorable military situation in the fact that the population of France now remains stationary, while that of Germany increases about 1,000,000 a year; and he said that the only remedy would be to incorporate into the French army increasingly large numbers of black troops. He is certain that 40,000 volunteers could be secured annually from West Africa alone.

Further, as to the exceptional qualities of the Negro soldier, Gen. Mangin says: "He can march for incredible distances under burning sun, bear hunger and thirst without complaining, and fight for three days without rest." The General cites instances to show that there is no foundation to the reproaches often urged that the Negro soldier has no initiative. He says he could give many instances proving that the black soldier has just as much initiative as the white. Furthermore, he is not troubled with his nerves. He can sleep at the word of command even within the sound of cannon. Gen. Mangin also gives many examples of the heroism and the incomparable negation of our black troops."

Is not this another door of hope for the black man? Apart from the strength that would be added to the French army, who can estimate what it would mean to the Africans

themselves to have 40,000 of them each year come in contact with European civilization, as they must of necessity do, in receiving training and discipline as French soldiers? We must remember that these are not the horned cattle which Hannibal used in his army, or the elephants which the Romans used—these are MEN, men susceptible to the influences of civilization and enlighten-

ment. And if we take God into account, this may be a vast missionary enterprise in disguise. For even though it is strange, it is nevertheless true according to history that no people have arisen out of the barbarous state without passing through the conflicts and turmoils of war.

Again, what are these excellent qualities of the soldier which the French have discovered in the black man? They are nothing more or less than the rude traits of manhood and the sure elements of character. The world has been wont to accept without further recommendation the loyal, faithful soldier as a true and honorable citizen.

Finally, if this policy of the French army is pursued as is here suggested by Gen. Mangin, it will give a different aspect to the African question. The black man will be looked upon as a being in demand by civilized people for the service he is capable of rendering them, instead of being regarded as a shapeless, surplus mass of God's creation, an object of pity and of general reproach to the rest of humanity. Truly God works in a mysterious way. Let us hope that His hand is to be made manifest even in this, which seems to be, an unseemly way. Let us hope also that this may have its effect in causing the American Negro to be rated at his true worth in all places where his personal values are compared with, or pitted against, those of his more fortunate fellow-citizens.

HATS OFF.

SIR—The compulsory salutation epidemic of "Hats Off" (for every European) now raging in Nigeria, is unfortunately spreading to the Gold Coast, as you will observe from a Mandate issued by a Mr. Harry France, one of His Majesty's Supervisors of Customs stationed at Cape Coast, and addressed to the officer in charge, Cape Coast. It reads thus, "I have noticed a general one of incivility among the Native officials at Cape Coast and should like to be certain that nothing of this sort exists among the officers of my Department. I should be pleased if all Custom Officers would recognise Europeans where they meet them in the street, etc.: by lifting their hats to them. This act of politeness costs nothing and creates a favourable impression."

Mr. France is a great negrophobe and his conduct towards Natives in general is most disgusting. He claims sovereignty over the Customs beach and would not permit people to be within the enclosure to see friends off the steamer (although we have no pick-pockets here) and on the arrival of the mail boats he goes after boys (porters) who act as carriers and canes them now and again. He has also prevented people bathing in the sea and on one occasion he prosecuted about two dozen small boys (juveniles) and out of disgust Mr. Barrister Renner defended them, and three of the boys were fined 2s. 6d. each. Of course their parents paid for them. Mr. France naturally gets excited on the arrival of Mail boats and I believe the poor man is suffering from climatic influences.

Thanking you, Sir, for space allowed,

I beg to remain,

Cape Coast.

Yours very truly,

A. QUARCOX.

## SPLIT IN ANGLICAN CHURCH IMMINENT

Advertisements

Unity of Church of England Is

Threatened by Episode in

East African Missionary

Field

By THE RELIGIOUS RAMBLER.

A strange word, Kikuyu, which few persons ever heard until within recent weeks, has suddenly become the battle-cry of the severest struggle the Church of England has known for a generation. There are even many persons who publicly declare that the Kikuyu issue will split in twain the historic Anglican Church. Any such cleavage in the Church of England would be profoundly felt on this side of the water, where corresponding parties are found in the Protestant Episcopal Church.

A first consequence of the Kikuyu controversy will be the practical nullification of the elaborate plans for a World Conference on Faith and Order, proposed by American Episcopalians. By an ironical coincidence an American interdenominational committee to further the world conference is at the present moment in Great Britain, hearing at first hand the clash of ecclesiastical strife, when they expected only the coolings of the doves of peace and unity.

The Kikuyu episode reaches out in half a dozen directions. In itself briefly told, the story is that the leaders in Uganda Missions got together a few months ago at a little town in British East Africa called Kikuyu on some maps and Fort Smith on others, to confer on the best methods of working together for the natives, and of avoiding overlapping and duplication in Christian missions. The meeting was harmonious and successful, and, in a high tide of fellowship, a united communion service was held in the Scotch Kirk, the only church in Kikuyu, the bishops of Mombasa officiating. For this they have been fiercely impeached by the Bishop of Zanzibar. The extreme wing of the High Church party support the protest, and the demand that the "offenders," who, of course, are churchmen, be tried before the primate of all England, the Archbishop of Canterbury.

Putting Kikuyu on Map.

Perhaps Kikuyu is destined to take a place in history, along with Nicaea, Trent, Augsburg and other epochal scenes of creed-making. It would be rather appropriate if this little place in tropical Africa, in a region which fifty years ago was unknown to white men, should come to embody a new attitude of Christendom, an attitude created by new missionary conditions. The black and brown and yellow converts of Christianity are teaching the home churches many things; it would be in accord with the trend of things if Uganda should give England a

lesson on Christian co-operation and fraternity. Kikuyu may embody the first great contribution of the church on the mission field to the church in Christendom. The native churches in both Africa and Asia refuse to submit to the ecclesiastical divisions.

Indifferent though the recruits from heathendom may be to the shibboleths that divide Christian bodies, there is still an abundance of sectarian zeal in the historic churches. This Kikuyu conference, against which the Bishop of Zanzibar pronounces seven indictments, is viewed by him with such alarm that he declares, "There has not been a conference of such importance to the life of 'Ecclesia Anglicana' since the Reformation." These seven objections, of course, all root back in the refusal of the High Church, or Catholic, party to recognize other Protestant bodies as true churches.

As is generally known, these two parties, High and Low, have long existed in the Church of England. They have two separate missionary societies, the "S. P. G.," or "Society for the Propagation of the Gospel," which is High Church; and the "C. M. S.," or "Church Missionary Society," which is Low Church. The Bishop of Zanzibar belongs to the former, and the Bishops of Mombasa and Uganda to the latter.

Tightening Lines of Battle.

The C. M. S., which started the Uganda Mission, has adopted, in the face of the storm, a resolution "rejoicing in the steps taken toward co-operation and mutual consideration between the missions at work in British East Africa, and wholeheartedly sympathizing with the Bishops of Uganda and Mombasa, and their brethren."

On the contrary, the S. P. G., at its December meeting, pointedly thanked Bishop King, of Madagascar, for maintaining, in similar circumstances, what it called "the doctrine of the Catholicity of the Church of England," by refusing to go into conference and co-operation, on even terms, with other Christian bodies.

All this seems very strange of Christian bodies in America, for here the various mission boards, including the Protestant Episcopal, have adopted and now practice a scheme of comity and territorial responsibility in the matter of new fields. They are solidly for the building up of one Christian church on the mission field, without our Western divisions.

This was the clear verdict of the Edinburgh Missionary Conference in 1910, and it has remained the policy of the Continuation Committee ever since. There were tense moments in the Edinburgh meeting when it seemed as if the High Church Anglicans would withdraw. It was in concession to them that only missions in strictly pagan and non-Catholic lands were considered by the conference.

As one famous American secretary said, as we walked up Castle Hill after one session, "I tell you, the conference was sitting on volcanoes today." The most marked demonstration of the whole Edinburgh Conference occurred when, after several High Church dignitaries had spoken, Rev. Dr. William H. Roberts, of Philadelphia, said, with intensity, "The Christians of America are not ready to apologize for the Protestant Reformation."

The same struggle between what may be called the Catholic and Protestant parties in the Protestant Episcopal Church lies behind the effort to



change the name of the church. It was the dominant issue before the recent General Convention in New York. When the House of Bishops refused to remain in the Federal Council of the Churches of Christ in America, despite the contrary vote of the House of Delegates, it was acclaimed as a High Church victory. The issue there is substantially the same as the one raised at Kikuyu.

#### King on Both Sides.

While the controversy is raging in England, with predictions of the disestablishment of the church in the air, it is of passing interest to note that King George is placed in a peculiar position. He is not only the head of the Church of England, but he is also a member of the State Church in Scotland, which is Presbyterian.

Now it chanced that it was in the King's own Scotch church at Kikuyu that bishops of his own English church offended by participating in the sacrament of the Lord's Supper. That is to say, it was heresy for the members of one of the King's churches to worship on an equal footing with members of the King's other church!

Various dignitaries are writing to The Times and other papers on the issue. Lord Halifax says: "The dangers are only too obvious, and cannot be exaggerated." The Times itself editorially supports the Liberal party and goes so far as to question the historic Episcopate: "The task of the authorities is admittedly no light one. They will face it, we hope, with a real effort to think themselves into the spirit and the circumstances of Christian missionaries, who intensely deprecate the perpetuation among their black brothers of those barriers which seem so impregnable at home. They will look, we venture to trust, even at the historic Episcopate itself, and ask whether, not the institution, but our conceptions of it and our administration of it, may not be capable of reconsideration. Amid the fitful glimpses that we have of its origin it is possible to discern the fact that the Episcopate arose as a means towards unity. Ought it ever to have developed into a pretext for perpetual diffidence abroad and at home!"

#### Stanley Started It.

The setting of all the strife opens the door to one of the most romantic stories of modern Christianity. Uganda was first discovered by Captain Speke in 1862. Henry M. Stanley explored it in 1875. He was so impressed with the readiness of the three and one-half million natives for Christianization that he sent to The London Daily Telegraph his famous appeal to Christian England. His messenger was slain, but the letter was later discovered hidden in the dead man's boot, and eventually published.

The Church Missionary Society sent out Dr. Wilson and Alexander M. Mackay, the famous mechanic missionary, and then began an adventurous history for the Christian enterprise. Many converts were burned at the stake. Bishop Hannington was murdered; but his son is now missionary in Uganda, where the Christianization of the natives has proceeded apace. There are few Christian Congregations in the world as large as that at Uganda. There are only 500 white persons in the whole Province.

Other missions are in various parts of the field, and they are all confronted by the successful aggressions of Mohammedanism. It was partly to meet

this common peril that the Kikuyu conference was called. Nobody dreamed that the process of Christian Unity of the mission field might disrupt the historic Church of England.

## AFRICA OR AMERICA?

THE "Back to Africa" movement, as manifested at the present time in the plans of "Chief Sam" for the settlement of a colony of American negroes in his ancestral domains in the African Gold Coast, is a curious example of history's way of repeating itself. *Chief Sam's* idea appears to be a sort of negro Zionism. He thinks that Africa, the home of his race, is their promised land, and he hopes to make the transplanted American negroes self-supporting and prosperous with agriculture, small manufactures and trading, bringing back a new shipment of colonists with every return trip of his trading vessel.

He thinks he will benefit native Africans and Afro-Americans alike and may even help solve America's negro problem. But "Chief Sam" is late in the field, for it was nearly a century ago when the solution of that problem, as it then appeared, was sought in the same way.

In 1816 there was organized the American Society for the Colonization of Free People of Color of the United States, a name subsequently shortened to American Colonization Society.

Men foremost in our history were its members. Henry Clay, who succeeded Bushrod Washington as its president, was a charter member. So were Daniel Webster, Francis Scott Key, lawyer and composer, and that fiery Southron, John Randolph of Roanoke.

Even then the idea was not new. Thomas Jefferson discussed it in 1784 and 10 years earlier still Rev Samuel Hopkins of Newport actually started a colonization movement on a small scale, which the Revolution stopped. But the American Colonization Society made the first wholesale effort to send America's negroes back to Africa.

They were concerned only with

free negroes, to be sure, these well-intentioned gentlemen, but they thought that a gradual emancipation might be effected and the negroes, inspired to purchase their own freedom or manumitted by their owners, sent where they would instigate no slave insurrections or compete with white labor.

The plan was approved by nearly all save the abolitionists—and even Benjamin Lundy engaged in a similar undertaking for a time. State colonization societies sprang up North and South, State Legislatures passed resolutions of indorsement and Congress cooperated indirectly by an appropriation for the return of captured negroes illegally imported.

The first shipment went to Africa in 1820 and two years later the settlement in Liberia was begun, though not independent until 1847. But 10 years of effort saw only 1162 negroes removed to Africa, of whom the majority had died.

Still the society struggled on. In one year, 1832, it sent out 796 negroes, and in the five years from 1851 to 1854 took 3147. But by 1860, at a cost of \$1,806,000, the society had exported only 10,586 negroes, while their number in America, which in 1820 was 1,770,000, has risen to 4,520,000. Forty years' depletion of colonization was offset by the natural increase of a few months.

As a theory negro colonization might win approval even from the wise Abraham Lincoln; in practice it was a waste of money and energy, a fact soon realized by most men North and South. And if so then, how much more so today, when our last census gives us 10,240,000 negroes, with about 100,000 more every year?

"It's a great ideal!" said the late George H. Norman when told of the plan. "They've got a 10,000,000 start of us, and another shipload are born every day. It would be a great problem in transportation to find vessels enough to transport these negroes

to Africa."

After all, why should we wish to export the American negro? Why should he not remain in this land with the descendant of the white man who brought his father here? We are both of us immigrants, and Africa is now no more his home than Europe is ours.

Our debt to the negro is great. For generations he has been the farmer of the South, raising the cotton crop and the corn and rice and sugar. His labor built the highways and railroads of the South, did its heavy work generally, and as the laborer of the South he holds his place against all comers.

To the negro, too, we owe our only contribution to the musical art. The only real American music is that of the negro American.

And why should the negro for his part seek salvation in Africa? He is now more than a navvy. The value of farmland held by negroes increased by 150 percent from 1900 to 1910.

In the face of the greatest difficulties he is advancing. He is forging a race consciousness that will be a powerful weapon for the future. Indeed, the "negro problem" for us may well be settled by the negro himself.

But the solution of that problem is in America and not in Africa, and it is by the inspiration, the reflex influence of his progress here, that he can best help his brothers of the Gold Coast.

Uncle Dudlev.



Africa - 1914

Current

### "CHIEF" SAM'S AFRICAN PARTY.

There may be points in Africa more desirable for colored people and where prevails less prejudice than in Oklahoma or Alabama, but only the illiterate and cowardly element of colored folk are disposed to experiment.

In the movement of "Chief" Sam there is so much that is fundamentally wrong that his actions are open to suspicion. His efforts seem to be concentrated upon the weak-kneed, ignorant class, susceptible to wild and fictitious ideas. It is a question whether or not his ideas are not born for cash, greed and selfish gain. There is too much that is reported to be unsavory in the African scheme that gives impetus to an apparent ulterior motive of the "Chief."

Let colored men and women remain in America and fight systematically for their rights as citizens. Abandon timidity and cultivate the needed force of aggressiveness and tell "Chief" Sam to "Get thee behind me, Satan!"

### THE AFRICAN COLONIES.

IT WAS APPARENT FROM THE BEGINNING OF THE CONFLICT that in the event of a serious struggle in Europe the French armies in Africa would be dragged into the conflict. When the call came they responded nobly and they have done much toward strengthening the Allied forces. Recently a full-blooded Joflof of Senegambia was elected by his own people as the French senator. And if they have progressed sufficiently to elect their own native representative to the imperial senate, who shall say they are not loyal citizens when they go so willingly to the defense of their country. The almost feverish haste with which the raising and training of these splendid troops has been pushed forward can hardly not at least have escaped the notice of the German administration in Togoland and the Cameroons. There is a marked difference between the treatment received by the natives under French rule and that under German rule. The latter have been in many instances cruel and unjust. The French are inclined to believe that they are given comparative equality in educational and social advancement they will be fitted to participate in every sphere of national activity. Germany, having alienated the friendship of the darker people in her colonies, now in her time of storm and stress can expect no substantial aid from them. As ye sow so shall ye reap.

### WHY AFRICANS ARE NOT BARBARIANS

(From the Atlanta Georgian.)

Recent discoveries of Professor Leo Frobenius, the famous German explorer and archeologist, have proved that Africans are not the ignorant barbarians we have usually thought them to be. They prove that a high degree of civilization combined with high artistic ability has existed in various parts of Africa and still exists to-day.

The objects collected by Frobenius have been placed on exhibition in a museum in Berlin and have excited great interest by their artistic character.

The professor points out that African art has a peculiar character because the life of the African is passed entirely indoors, whereas the mental life of the European is associated with the outdoors.

The objects are made directly from natural material without great artificial changes. This gives them a primitive character, but one thoroughly in harmony with the material treated. Each material has its special ornamentation. The ornamentation used upon wood is never the same as that used upon iron, and so forth.

The professor has come to the conclusion that the people of Central Africa had communication with the Ancient Greeks and with the prehistoric civilized people of Europe and Asia. He argues that from them we may learn much

about these prehistoric races.

The professor visited a very interesting workshop at Bida, a large town of Western Central Africa. There were Negro workmen engaged in carving bars of crudely prepared bronze into curious and richly ornamented vases. The system of distributing the work was splendidly organized.

The native arts have degenerated terribly since the arrival of large numbers of Europeans. Many native artists used the cheap metal brought from Europe instead of the product of their own mines. Others copy the cheap and vulgar vases and other objects brought from Europe. Bida, however, is one place where native art continues to flourish healthily.

In the ancient ruined cities along the banks of the Benue River Frobenius found large quantities of ancient objects of art—beautiful statuettes of bronze and wood, richly and curiously decorated leaden articles. Nothing remains of these industries in the locality to-day.

Professor Frobenius has found sculptures in stone and terra cotta in Central Africa presenting striking analogies with Greek art. He found ancient royal palaces of solid masonry in similar style. These buildings had courtyards and galleries perfectly planned, surmounted by heavy roofs and ornamented with tiles. The interior was admirably planned. In some buildings he found a Christian influence in the form of Byzantine decoration, grafted on the older local style.

The further he went into the past the higher the civilization he discovered. He found that the Western coast of Africa, to-day regarded as the most barbarous part of the continent, possessed a high culture in ancient times. He believes that the same race inhabited the country, but it was of a less crude and servile type than at present. He believes that civilization originated here and gradually passed toward the north.

The Northern races, forced by their climate, developed the civilization to the utmost for their own benefit, while the Southern races, tempted to idleness by a tropical sun and a fertile soil, gradually abandoned themselves to idle dreaming.

### The Principle of Separation

Abraham B. ...

Mr. Wybergh, one of the staunch advocates of segregation, black people from the white, has addressed a lengthy letter to the press on the subject. Evidently God forbade!—and we still are; intermixed with them and thriving. The proposal now is to segregate the blacks. Force of circumstances for which the white people are themselves responsible has rendered the retention of the status quo impossible. They are the first to grumble. And in their anxiety to do right things they resort to doubtful tactics which, instead of smoothing the way to lasting peace and contentment, tend to aggravate the position. In legislating for separation, as between white and black, there was no tangible reason why drastic measures should be resorted to. In principle we agree with the Natives' Land Act as a possible remedy for the existing evils. But this

not satisfied with this. They started enslaving the inhabitants of the land and dispossessed them of their natural heritage. If they had their own way they would have decimated the aboriginal races from off the face of their land. But the communication is in-are; intermixed with them and thriving. The proposal now is to segregate the blacks. Force of circumstances for which the white people are themselves responsible has rendered the retention of the status quo impossible. They are the first to grumble. And in their anxiety to do right things they resort to doubtful tactics which, instead of smoothing the way to lasting peace and contentment, tend to aggravate the position. In legislating for separation, as between white and black, there was no tangible reason why drastic measures should be resorted to. In principle we agree with the Natives' Land Act as a possible remedy for the existing evils. But this

way in which the Act was conceived, formulated and brought to existence is altogether pernicious to those affected and consequently quite damnable. With the exception of a few points, Mr. Wybergh would have had our sympathy with his proposals but for this Act, which stands as a menace to liberty enjoyable under British rule. In substantiating his arguments he quotes from the "Articles of Faith" of his Party, which, however, do not seem to have been adhered to when effect was to be given to Native legislation as regards land recently. These are:—

- (a) Separate representation for Kaffirs in Native areas in separate Advisory Councils, and no further extension of the Parliamentary franchise to them.
- (b) Prohibition of squatting and "Kaffir farming" and of Native ownership of land in areas occupied by whites, and provision of suitable Native reserves.
- (c) Prohibition of intermarriage and cohabitation between Natives and whites within the Union.
- (d) Proper educational facilities and agricultural training for Natives in reserves.
- (e) The application of reasonable sums out of the proceeds of Native taxation to the establishment of suitable industries, such as cotton and sugar planting, in Native reserves, so as to provide for any Native who, in pursuance of the white labour policy, may be displaced from areas occupied by whites.
- (f) The application of any eventual profits accruing towards the reduction of Native taxation.

The Natives, he adds, are thus provided for as a separate social and political organism, and there can be therefore no question of admitting them into our own political institutions and no hardship in keeping them out.

No one can seriously quarrel with a scheme of this description. What



lacks is sincerity and honesty on the part of our legislators. As we have observed above, the principle of separation, when communities cannot agree, is the only remedial consideration. The precedent was established by the Creator who, out of primal nothingness, caused land to exist, and in His wise disposition of it apportioned every race its area. Later, the principle was followed by the ancient Patriarch and, later still, many nations of subsequent times—though the latter were actuated, more or less, by greed of gain as in the present instance in our midst.

No sir: we are not averse to Separation. We cannot agree, cannot live in peace: let us separate. Years of contact have had the tendency to increase our dislike of each other and widen the gulf of differences between us, rather than have the effect of making us seek to understand each other better and then work for the common good of the country. Let us separate; it will please the white people more. But, whatever course the separation takes, let us have land. oh! let us have land—sufficient land. The Government must take into serious consideration in apportioning land, both for our present and future needs, the magnitude of our numbers now, as well as the possibilities of their growth in the near future. Short of this, allow the *status quo* to remain and give us equal opportunities in the pursuit of knowledge

and in improving our position industrially.

## CORRESPONDENCE.

*We are not responsible for the opinions expressed by correspondents.*  
*The Abantu Batho.*  
*3-13-14.*  
WE ARE BETWEEN TWO FIRES.

THE EDITOR "ABANTU-BATHO."

South Africa is at this juncture exactly the contrary to what it was anticipated to be when the of the four Colonies was under Union contemplation. One would not be surprised to find at the end of five years, dating from its inception, that the United South Africa has been as vain as "Kruger's dream." The first glimpses of the notorious dream have been seen in the Botha-Hertzog controversy; and the year 1913 has condemned not alone the dream but the imprudence of the Imperial Government in entrusting the most delicate affairs of a youthful country in the Empire to the people who, in their own interest, need, as Reynold's newspaper would put it, "to be civilised." Whether or not in the eyes of the Imperial Government the Union Government is competent to manage its own internal affairs without jeopardising any of His Majesty's subjects, irrespective already on good authority that the grant of Responsible Government was an exceedingly unwise concession. That concession, it seems to me, was untimely, and consequently, the Imperial Government of colour, remains yet to be seen. We, however, have it on our government blunder now threatens to revolutionise not only South Africa, but the whole Empire.

Although I am inclined to believe that the Botha Government is somewhat uncivil, yet it would satisfy the unbiased thinker to know that the infirmities which have only recently unveiled themselves were inevitable on the ground of principle, in so far as British and Dutch traditions are foreign to one another. It is for this reason that we Natives of this country, having invested our confidence in British rule, have found ourselves placed on a very precarious position, inas-

much as our God-given rights are already at stake. In 1902, although the Vereeniging Treaty practically left us at the mercy of our natural and irreconcilable adversaries, we still adhered to British rule, having as our consolation the belief that Britain was not capable of abusing her reputation for justice and freedom. We have always adhered to this great belief; but of late it would seem that there is no longer virtue in British rule. The attitude of the Imperial Government in defending the infirmities of the Union Government in kidnapping and banishing nine citizens for ever without trial, must necessarily prove beyond doubt that the Imperial Government is not only capable of outraging the long-cherished sacredness of freedom, but also of putting back the clock of Native in South Africa many years; progress as far back as 1834. And if what Mr. Dower told the Native National Congress in Kimberley that the Imperial Government sent a dispatch in advance for the enforcement of the Natives Land Act, be true, then certainly it behoves the Natives to make a "right-about turn" in their confidence in British rule—for that is no longer.

I do not in the least advise that the national deputation should not go to England, but what I should like my people to understand is that we are placed between two fires. Dr. Mackenzie, addressing our delegates in Kimberley, made use of these words: "At present there was a great deal of political movement and object in everything said and done. Many of the Acts passed had been makeshifts to secure a certain majority, certain supporters in the present House of Assembly."

There is no doubt that Dr. Mackenzie struck the key-note when he gave expression to these sentiments; and since the passing of the Natives Land Bill there is very little of the Botha-Hertzog squabble, and these are the Acts of Parliament that the Imperial Government, according to Mr. Dower's explanation, assents to. We must therefore see to it that our national deputation does go to England and the sooner it goes the better for South Africa. In fact, we

shall be placed on a better understanding as regards the relation of British rule to Dutch republicanism.

## CAN AFRICA BE CHRISTIANIZED?

Can the people of Africa be redeemed from the Mohammedan religion, heathen and fetish worship? Christian statesmen of the Catholic and Protestant churches long ago decided that they could be. To that end a vast missionary machine has been built up and maintained for many years. Bishop J. C. Hartzell of the Methodist Episcopal Church, whose special work is in Africa, maintains that Christianity has made but little headway among the African natives, but that, on the contrary, Mahomedanism is steadily gaining ground. This is to be regretted, as the future of Africa depends upon its acceptance and development of the Christian philosophy of the home and the church, with the one husband and the one wife and the children of the man and the wife properly baptized and registered, so that they can be accounted for legally in their inheritance, which cannot possibly be done under the Mohammedan system of plurality of wives, with its inevitable undermining of the physical and mental forces of man and womanhood.

*N.Y. Age. - 1-22-14*  
It is interesting to note, in this connection, that the late Dr. Edward Wilmo Blyden came, in the latter days of his life, to believe that the Mohammedan religion was best for the African people. His arguments in support of his belief did him no credit as an educated Christian, or as a man who was supposed to be among the best informed men of his times as to the African character and customs. Because the African youth came to maturity at a younger age than Europeans and should therefore be indulged early marriages and as many as the desire is no argument at all, but rather a case where the people should be taught to have one wife as early as they should properly be allowed to have one and be constrained by law to deny themselves the beastliness of having as many more as they should desire and could purchase and support.

Bishop Hartzell, who has spent the better part of his manhood in helpful and uplifting work among American colored people and African black people, has a broader and wiser belief than that of Dr. Blyden.

The New York Times of January 14 said:

"Africa for God!" this is the slogan of a campaign for the conversion of the Dark Continent discussed by Bishop John C. Hartzell, missionary Bishop of the Methodist Episcopal Church, who has just returned from an eight months' tour of Africa. The goal of this campaign will be the conversion of 150,000,000 natives. It will be a Christian crusade against Mohammedanism, as well as heathenism, more sweeping than the crusades of the Middle Ages it is said.

"It is going to take a world of hard work, backed up by prayer and the faith that moves mountains, to stem that tide," the Bishop said, "for at the present time the Christian churches are being far out-distanced in the struggle to convert the natives. On the other side, the sword has been taken from the hand of Moslem in Africa. No more is the cry for a holy war sounded. The days of holy wars there are of the past. Moslems can become Christians now without fear of death, and the methods of peaceful propaganda are being unified and enlarged by the Christian Church."

The plans for the fight against Mohammedanism are being prepared by a special committee of the World's Sunday School Association. Alarmed by the rapid progress of Mohammedanism in Africa and some parts of Asia, the Continuation Committee on Mohammedan Lands of the World's Sunday School Convention held at Zurich last Summer has undertaken to make a religious and social survey of the Moslem world.

The survey will be conducted along scientific lines by special investigators. The results given in that report will be put at the disposal of all the missionary boards for a concentrated campaign upon Islam.

We regard this movement as one of the most important to the black, dark and colored races of Africa and Asia, comprehended in the Mohammedan religion and heathenism, that has been put in motion during the Christian era. That the colored people of the United States are virtually interested in it goes without saying, and we are sure they will render all the service possible in helping to make it a success. It is fortunate that such a man as Bishop Hartzell has the movement in hand, as he is in thorough sympathy with the hopes and aspirations of the best sentiment of the Christian world that Africa shall be redeemed from ignorance and superstition by systematic evangelization and placed among the civilized people of the world.